Unity

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The Surrender of Personality
by Charles Fillmore

Sell All That Thou Hast
by Zelia M. Walters

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

MARCH 20 to APRIL 19

†

Healing

Thy vitalizing energy floods my whole being, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

The substance of Thy love abides with me, and I am in all ways prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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THE SURRENDER OF PERSONALITY - - - - - 2
by Charles Fillmore

I AM ALIVE FOREVERMORE, *by Hilda Craig* - - - 8

SELL ALL THAT THOU HAST, *by Zelia M. Walters* - 9

THE PRAYER OF AN UNSELFISH HEART - - - 18
by Cleda Reyner

GOD'S TENTH (Lesson 2), *by L. E. Meyer* - - - 20

SALVATION, *by Arthur Dudley Hall* - - - - 28

WALLS OF PARTITION, *by Eugenia T. Finn* - - - 36

BELIEVE IN YOURSELF, *by Ralph Rhea* - - - - 41

SUNDAY LESSONS - - - - - - - - - - 47

AWAY FROM EARTH (Song) - - - - - - 65

POOL OF GOLD, *by Marie Barton* - - - - - 66

SILENT UNITY - - - - - - - - - - 67

HEALTH AND PROSPERITY - - - - - 68

PRAYERS ANSWERED - - - - - - - 71

HELP FROM SILENT UNITY - - - - - 79

THE PURPOSE OF UNITY - - - - - - - 83

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THE SURRENDER OF PERSONALITY

We do not have to suffer the agony of the cross with Jesus . . . He suffered for us, and through Him we escape the desolation of death by knowing that as He overcame it we can overcome.

BY CHARLES FILLMORE

INSTEAD OF "The Surrender of Personality" the title of this article should be "The Complete Surrender of Personality," because in the regeneration of man as taught by Jesus there is a succession of effacements of personality. Of this we have many records in Christian history, but Jesus stands forth as the one person who surrendered all of the personal man to the divine man so that Christ may be all and in all.

"If any man would come after me, let him deny himself, and take up his cross, and follow me." What is the initial source of the personality that is to be destroyed? Personal self-sufficiency is the taproot; the idea that spiritual inspiration and guidance are unnecessary. This leads to knowledge gained from experimental sources only. The word Satan, the name of the deceiver of Adam and Eve, has as one of its roots a word meaning "experience." Experience in the world of sensation, it is presumed, will lead to knowledge. No man or woman who ignores God as the source of wisdom will ever achieve true greatness or lasting happiness.

"The place which is called The skull," where Jesus was crucified, fittingly represents the locality in the mind where the intellect is enthroned, and from which it, in the regeneration, must be cast down. The place is said

strikingly to resemble a human skull. This may seem a coincidence, but to the analytical Bible student it is in line with the whole symbology and the pageantry of Jesus' life and experiences.

The topography of Palestine, in its rivers, mountains, and valleys, may be said to represent the human body. The mind, the always busy builder, has in the skull erected thought houses for its thought people, and these houses have become dear to the race. It is from this place of the skull that personal ambition holds sway and moves the whole personality to conquer the world by its dictates.

This power of human thought to go forth as conqueror of the world was poetically illustrated by Ella Wheeler Wilcox in a poem printed in Unity a quarter of a century ago, each verse of which ended with an affirmation of the power of thought:

"For this is the law: by the power of thought,
For worse, or for better, are miracles wrought.
For this is the law: be it good or ill,
All things must yield to the stronger will.
For this is the law: be it cruel or kind,
The universe sways to the power of mind."

The power of the mind enthroned in the skull moves the world today and will always move it, but that mind, in the regeneration, must be renewed. As Paul wrote, "Be ye transformed by the renewing of your mind." But the change of mind from a material to a spiritual base, and the reconstruction of its thought houses, the brain cells, is like evicting a whole nation from their ancestral homes and moving them to a country new and strange to them, however beautiful it may prove eventually.

★ ★ IF WE ADMIT that the skull represents the place where the intellect holds court, it logically follows that all persons and incidents in the great drama of the Crucifixion represent some phase of consciousness. The two

malefactors who were crucified, one on each side of Jesus, picture the past and the future. These two thieves must be erased from the mind because they rob us continually of thought substance and give us nothing substantial in return. We look back, like Lot's wife, and salt down and pickle in our minds the pleasures of the past, knowing all the time that they are empty skulls. On the other hand the longing for future joys and good things robs the present good of its thought substance and our blessings are never realized.

However the robber who has always looked to the future for the coming of Christ redeems himself at the last moment and says, "Art not thou the Christ? save thyself and us." This recognition of the omnipresence of Christ brings to this robber a certain degree of redemption, and Jesus replies, "To-day shalt thou be with me in Paradise"; that is, "In this degree of spiritual reality shalt thou realize the joy of Being."

What are some of the prominent characteristics of personality? An eye for an eye, a tooth for a tooth, hate your enemies; but the superman says, "Love your enemies . . . do good to them that hate you, and pray for them which despitefully use you."

Jesus on the cross cried, "Father, forgive them; for they know not what they do."

Some of us do overcome by indifference the "slings and arrows" of our critics. We simply ignore them; but who among us love our enemies and seek to do them good?

A Japanese Christian teacher and leader of some note, once said, "In my brain I can understand Christ's prayer on the cross, yet in my heart I cannot imitate it. Through it however I have come to realize the transcendent personality of Christ. Among the four world teachers I can best understand the life and teaching of Confucius; from my own experience when facing death, I feel that I could

attain to the altitude of Socrates, who was not dismayed in drinking the hemlock; Gautama trampled under his feet the desires of this world, and this I might do; but Christ's heart of love which had pity on His enemies seems to me to be the heart of God."

★ ★ HAD JESUS attained what He taught? Undoubtedly Jesus saw in imagination many of the transcendent truths of God-Mind in man before He had attained them Himself, as we all do. When He said, "Love your enemies," He did not say "as I do mine." His enemies were the Pharisees, and He was unsparing in His denunciation of them. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves."

"Ye blind guides, that strain out the gnat, and swallow the camel."

"Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?"

But we, like Jesus, shall reach a point in our surrender of personal revenge where we can say with Him and truly feel in our heart, "Father, forgive them; for they know not what they do." This supreme attainment of divine love is reached by the complete surrender of personality, represented by the Crucifixion.

Although we may not have yet attained the ability to love our enemies we may begin by stopping to try to get revenge. Instead of thinking up ways to get even with those who have injured you, think up ways to get even with those who have helped you. If you cannot meet your enemy with a forgiving heart and a glad hand, meet him courteously.

The rulers and those who followed them, the mob, were doubtless sincere in thinking Jesus a faker and deceiver. He made the most monumental claims for Him-

self and for those who would follow Him. He said, "If a man keep my word, he shall never see death."

Yet here He was dying on the cross and making no effort to save Himself or those who were dying with Him, the two thieves. It is not at all surprising that they scoffed at Him and cried, "He saved others; let him save himself, if this is the Christ of God, his chosen."

★ ★ NEITHER could Jesus explain to them that He was going through death in order that He might come out on the other side and show humanity that through the power of God death could be overcome. Even His disciples did not realize what He meant when He said, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again."

How few there are who understand the grand climax of the Crucifixion, the raising up on the third day. It was not understood by His immediate followers nineteen hundred years ago and it is sparingly understood by them today. The popular belief is that Jesus died and went to heaven like other good people.

But He plainly stated that He would restore life to the body that was killed on the cross; which He did. He showed Himself after the Crucifixion in that same body to hundreds of persons.

We are told that Jesus died to save our souls from hell; that God made the great sacrifice of His beloved Son for our sake—that we might not be annihilated.

We ask how this could be when Jesus did not perish on the cross; instead of the cross crossing out His physical existence He came through the ordeal unscathed. Instead of a heartbreaking tragedy in which God suffered

the loss of His only Son, the Crucifixion turned out to be a demonstration of man's power to overcome death.

Jesus portrayed the agony of death because He was breaking the mental bondage of those who believe in its reality, but it was no more real to Him than a bad dream.

We do not have to suffer the agony of the cross with Jesus. He suffered for us, and through Him we escape the desolation of death by knowing that as He overcame it we can overcome.

It used to be counted a sign of extreme piety to agonize over the death of Jesus. St. Francis so agonized until he reproduced in his hands the marks of the nails, from which blood oozed each year. This was taken to be a miracle, but modern psychology has demonstrated that the mind of man can reproduce in the flesh any mental image that it chooses energetically to concentrate upon. So instead of agonizing over the death of Jesus, which was a phantasy, rejoice over His mastery of death and His demonstration of bodily immortality.

Protecting the Bloom

By Anne Phillips Hattan

Roses
Defend their blooms
With guarding thorns;
So too each mind has thoughts
To rely on, that the soul
May blossom.

I AM ALIVE FOREVERMORE

By Hilda Craig

Arise, thou mist, from off the plain,
The world is filled with light again;
Come, all ye winds, your sonnets play—
Eternal life is born today.
I am alive! I burst the tomb,
Burst through the gates of death and gloom,
And though the shroud of death I wore,
I am alive forevermore!

Awake, ye flowers of the field,
And to the air sweet fragrance yield;
For I have risen from the dead,
And all my enemies are fled.
Sing praises, all ye saints above,
I conquered in the name of love;
And though the shroud of death I wore,
I am alive forevermore!

Arise with joy, thou morning star,
The door of life now stands ajar!
All those who will may follow me
From sin and death forever free;
For I have risen from the tomb,
Burst through the gates of death and gloom;
And though the shroud of death I wore,
I am alive forevermore!

SELL ALL THAT THOU HAST

An Easter Story of Faith

BY ZELIA M. WALTERS

IN A PARABLE—which may also serve as a foreword to my story—Christ told what it means to enter into the kingdom of heaven. A merchant, seeing a pearl of great price, sold all that he had to possess it. A tenant farmer digging in a field came upon a buried treasure, and sold all that he had and probably borrowed from friends so that he could buy the field and have the treasure. Christ thought that really to possess the kingdom of heaven outweighed all the treasures of the world. Thus the early Christians also thought of it. To gain this treasure they would give up friends, home, a position of importance, wealth, honor, even life itself.

We of the modern Christian world do not get so excited over the possibility of possessing the kingdom of heaven. Why? Because we have lost its meaning. If we knew its meaning we too should sell all that we have to get this pearl of great price. To the early Christian, among other things, it meant power—over environment, over enemies of the visible and invisible world. Christ speaks to Lazarus and calls him to life. Peter and John speak to the cripple at the Beautiful Gate and he leaps up healed. Paul speaks to the powers of the air and all on the storm-tossed ship are saved. These men all dwelt in the kingdom, as did thousands of unnamed Christians through all the ages since.

To such as these Easter, the day of the Resurrection, meant more than a vague hope that our beloved dead are

at peace in some nebulous place we scarcely name. Easter to them meant victory and the abundant life. Death, if it came, was to them but an incident in upward progress. Christ had given His great demonstration of power, and those who were abiding in Him could triumph too.

This is the story of one unknown Christian who in faith, took the kingdom of heaven to be just what Christ had promised in the name of the Father.

★ ★ "AMHRA hath returned, sire." A servant spoke softly through the gloom of the long raftered hall.

Cydias, who called himself king of the Eduans but whom history names as chieftain of a small tribe of Gauls, stirred in his seat before the fire.

"Did he bring the physician?"

"He brings a foreign man with him, sire, but he has told me nothing."

"Enough. Bring him in."

Through the smoke-blackened hall a man came swiftly. The tread of his feet heartened the king. Not thus did one return from a mission that had failed. No doubt, the brave Amhra brought good news.

Three moons before the king had sent Amhra, his most trusted friend and counselor, on an embassy far over the mountains to Rome. Amhra had been chosen too because he knew the Roman tongue. When he had been a child his father had brought home a Roman prisoner taken in one of the incursions into the south. The prisoner was a gentle and learned man. In a short time he was a friend of the household and the teacher of the children. The elder had foresight enough to see that the old days in the sheltered valley were passing, and he was glad that his son Amhra should have knowledge of the outer world. So Amhra the Second spoke the Roman tongue as he did his own.

★ ★ HE STOOD before his king now, a splendid figure

of a man, well over six feet tall, with long brown hair and beard, decked in a robe of purple that flowed backward from his shoulders.

"Greetings, sire."

"Welcome, Amhra. How prospered your mission?"

"Well, sire."

"You had gold enough to hire the physician to come?"

"Sire, it took no gold at all."

"No gold? Is he then a good physician? Can he heal the child?"

"Sire, to make you understand I must tell you all the tale from the beginning, and then we shall see. Have you patience for the story?"

"Patience, my friend; I thirst to hear it."

"Know then, that my journey to Rome prospered. I met kindness and hospitality on my way. My servants were astonished that we could travel all those leagues without meeting any robber or tyrant to molest us. I found Rome such a city as has been described to us, only a thousand times more overwhelming than our minds can imagine. There were more chariots in the streets, more richly clad patricians, more beautiful ladies borne in silken litters, more temples and palaces, and fountains and baths. As you walk about the city it seems as though the streets would never end. At the lodging house where I stayed with my retinue I asked about the wisest physician in Rome. They directed me to three, said to be very wise. One and all, when I told them about the child, refused to come. They said they were not gods and could not work miracles. If they took the long journey and then could not help the child, in your wrath, they said, you might do grievous things to them. All my gold would not tempt them, so—nor my word of honor that you would send them back safely even though they should fail. They acted as if we were savages whose word of honor was not to be trusted."

★ ★ "THEY WOULD not come, yet you found another?" said the king tensely.

"Yes, but attend."

"I was walking through the street of shops and I paused at a goldsmith's booth, having in mind to buy a bauble for my wife. The goldsmith was waiting upon a Roman and he called to his slave boy, 'Bring me the chain with the blue stones.' The boy went back in the booth and came bearing a gold chain set with blue stones. But it seems it was the wrong one. The goldsmith flew into a rage. The patrician with a scornful glance at the goldsmith went away. The goldsmith cursed the youth and seized a whip, threatening him. Through all the storm the youth stood calm, unmoved—as far as I could see—unafraid, though his master threatened him with death. He stood with downcast eyes, never flinching when the whip whistled over his head. And mark this: for all his rage the goldsmith did not strike! That I could not understand then. But by Camul and Belen, I love a brave man. And when I saw the youth stand there unmoved, I had to wait to see what would happen next.

" 'I will sell you,' screamed the master. 'I will drag you to the market place and sell you to a master who will beat the flesh from your bones.'

" 'Hold,' I said. 'You need not seek a buyer. Here am I, and I will buy your slave. Name the price. I am, as you see, a barbarian and will take him far away, where you will never see him again.'

"He named a price, and I counted the gold out from my pouch at the moment and urged him across the street to where a scrivener would make a writing of the sale before witnesses. Then I took my slave away and came back to my lodging. Before we had been there an hour the goldsmith came and wanted to buy him back for more than I had paid. I was glad I had my writing of the sale. I refused, and he entreated, saying that while he hated the

youth, yet he had brought his master naught but good fortune. 'I feel I have let go out of my house a precious thing,' he said. 'The gods are frowning upon me. I must buy him back.' But I would not part with him. There was something strange about the youth. You could not pass him by. It was as if a light were shining within him. I thought he might be a son of the gods. The Romans have such tales of gods in mortal form. But at least I was sure the gods spoke to him. He had at times a rapt look in his eyes as of one who hears voices.

★ ★ "THEN, SIRE, we talked. That day and another, and another while I searched through Rome seeking a skilled physician, he walked by my side. I shall not try to tell you of the roundabout way by which we came to the matter, for you will talk with him yourself and he will answer your questions. But I asked him first if he were the son of one of the gods, and the light shone strong from his face as he answered, 'I am a son of the Most High God of all the world.'

"And then he unfolded to me a tale. He told me of a high and eternal God, who made the world and all in it but who does not dwell remote in a glorious heaven. No, He sends His Spirit to dwell in the hearts of men, who thus come to be His sons. He does not hate us or demand bloody sacrifices, as the Druid priests do. He loves us as a tender father loves his children. This is no idle tale. For God sent His Son, called Jesus Christ, to tell all men about Him, to show men what the Father is like, and to teach them how they may walk in His way and become sons of God. This Christ lived in another land far from Rome. And as He walked about and taught He also healed the people, opening blind eyes, making the lame walk, yes, even raising the dead to life again. He said He did these things with power from the Father."

"Is He still there in that far land?" cried the king. "I

will send for Him though it take all the treasure of my kingdom."

"Nay, but listen, sire. There is no need to send. Did I not say the youth told me God is here in Gaul, as He is in Rome or in the far land?"

"I cannot understand."

"Nor can I; but this young Marcus does."

★ ★ "NOW FOR the rest of the story. This Christ, though He brought so great a gift to men, was hated by the rulers and priests; and at length they killed Him—hung Him on a cross until He died.".

"Ah, then all is lost."

"Nay. The Christ had such power from the Father that He conquered death. He rose to life again."

"That is not true; it is just another wonder story like our tales of fairies."

"So I said too. But this Marcus has seen Him both when He walked as do other men the common ways of life and again after He arose. Marcus is sure because of what he has seen. More than that, he has seen those who follow the Christ doing deeds of power such as Christ did. Marcus tells of seeing two men, called Peter and John, coming up to the gate of their Temple and bidding a man with withered legs arise and walk; and the cripple sprang to his feet and leaped and shouted praises to God."

"Where was Christ when your slave saw him?"

"Back in the strange city beyond the great sea. Marcus was a child in the house of his uncle, and the Christ was once a guest at a feast in the house. After the Christ had been slain and had risen again Marcus was in an upper room with his uncle and others who loved Christ. Suddenly the Christ had stood among them and talked with them and showed them His wounds. There is no mistake.

This Son of God did indeed conquer death."

"You have this slave with you?"

"Yes."

"Bring him in."

★ ★ THE MAN who entered was probably of mature years, but there was about him an air of abounding life and vitality that accounted for Amhra's calling him a youth. He bowed to the king and stood waiting. The king looked him over with searching eyes.

"How comes it that you, a son of God and a person of power, were found in Rome as a slave?"

Amhra translated the question and Marcus's answer.

"Sire, when I was but a child I gave my life to the Christ to use as He would. When I was grown the word came to me: 'Carry my message to the dark places of the earth.' So I set sail for Spain. But the ship was wrecked and I with others was cast upon an island. There pirates seized us and carried us to the slave market in Rome."

"Why did you let them take you as a slave?"

"Was I not in God's hand? I go where He sends me even through the slave market. It has brought me now to your door, and He will show me what to do here."

"You mean God sent you here?"

"Yes, sire."

The king stared at him not daring to believe. He had prayed to the harsh Druid gods of his people. He had offered sacrifices, and tried magic and incantations. He had paid priests and wise men. He had felt the futility of it all. Could it be that there was over all a Most High God, who had heard his agonized pleadings and taken pity on him, and sent this man? No, no, that was more than all the magic he had been asked to believe.

★ ★ HE TURNED abruptly to the servants who lingered near the door, watching the strange scene.

"Bring in the child."

They came walking carefully, carrying a litter on which lay a beautiful boy of six, whose face was bright with intelligence. The boy turned a look of love and trust on his father. The king drew the cover back and showed the crippled body. From the waist down it was withered so that his legs were scarcely larger than an infants.

"Look upon him," said the king. "My chieftains bid me cast him out to die, but I love him. If you can heal him I will give you any treasure you may ask. I am rich. My men have swept down over the southern valleys and gathered much booty. I have gold and those baubles called jewels that the Romans prize so highly. You may have what you will, and I will give you of the best of our lands. Can you heal him?"

Marcus shook his head, but before he could speak Amhra interrupted.

"Oh, sire, I did not know the child was so sorely sick."

"None knew save I," cried the king passionately. He has slept in my bosom. I have tended him. And now, for all your power, you shake your head. Then, slave, I pray you, ask your God to take the child to His halls of peace, if it so be that your God is indeed the Father that Amhra has said."

"God does not bid us ask for death but for life. You ask me if I can heal. Not I but the Father, who doeth all good things! Christ who promised to abide to the end of the world is here. Let us ask Him."

"Christ here?" said the king, looking awed.

"Yes, I heard Him say before He was caught up into heaven that He would abide always. So I call upon Him when I have need. Let us be silent now and feel His presence, and call upon His name."

★ ★ IT WAS so silent in the smoky hall that the men

might have been stricken into images. No one seemed even to breathe. Marcus with that light upon his face stood beside the litter. Yet he was not looking at the child, his eyes were looking into the invisible world.

At length the silence was broken. "In Thy name, O Christ," said Marcus.

The child on the litter stirred. He looked up at his father and burst out into laughter.

"Father, do you want to see me jump?"

He sat up with a quick movement, then leaped to the floor and pranced about clapping his hands. The king sank back in his great chair. The men were crying out their amazement, but the king could not speak; not even when his son climbed up on his knee and threw his arms about his father's neck.

After a long embrace the king said to his servant, "Take him to his mother. Tell her I will come soon to share her joy."

When they were gone he turned again to Marcus.

"What can I do for your God who has given me my deepest prayer? What will give Him pleasure? Ask anything you will. All my treasure I will give to Him."

"Nay, there is but one gift that will bring Him joy."

"And that?"

"Love."

"Love? But I do love Him. Were He here I would do all that can be done to show Him I love Him."

"Ah, but it is not so easy a thing as that. You do not merely say, 'I love Him.' You blend your will with His, so that you do such things as Christ did when He walked in human form. You enter into the kingdom of heaven. You become a son of God. You enter into the triumph and power of the Resurrection. You are always conscious that Christ is here. You walk in the Way."

The king's face was alight with a reflected glory.

"Oh, Marcus, stay with us and teach us the Way."

The Prayer of An Unselfish Heart

BY CLEDA REYNER

Into the presence of Thy Holy Spirit, Lord, I come to learn the way in which I can best serve Thee and to prepare myself for the work that is my divine appointment. The truth has been born in my consciousness that the perfect expression of Thy dream for man depends upon the fulfillment of the purpose for which I was wrought, and all my own desires and aspirations have become quiet before the yearning of my soul to do Thy perfect will. The walls that selfishness had built around my world have crumbled down and I now claim for its dimensions the limitlessness of Thy universe. May I build into my life only that which harmonizes with the one great plan and is good for the perfect whole.

Take my heart and make of it a sanctuary of love so boundless that no child of Thine can walk outside the radius of its warmth, so inviting that none will hesitate to claim a welcome there. Make it a place where understanding of souls and hearts and needs and problems may always be felt and radiated. Fill it to overflowing with Thy spirit of grace and loving-

kindness. Take from it what Thou wouldst and fill it with what Thou wilt.

My hands are two consecrated servants, Lord: make them quick to answer calls of service and efficient in their duties. Bless them with strength to sustain the faltering and with readiness to guide those who seek the light of Thy presence. Bless them also with a gentle touch so that all those upon whom they rest may feel a benediction of Thy tenderness.

Bless my eyes with the vision that looks beyond appearances into the soul that I may not judge wrongly or act perversely. Make them quick to see where a word, an act, or a thought would bless another, and may they never fail to see and share the little joys of life that grow through recognition.

Bless my ears that they may hear not only the spoken words of the lips but the silent ones of the heart and spirit so that I may place upon them the right interpretation and thus bring out the perfect self of others.

Bless my lips that only good and holy words may pass their portals, that thus my speech may inspire others to employ the law of speaking rightly.

Use all of me, Lord, to Thine own great good and glory, for in Thy joy in me is my own joy made complete.

GOD'S TENTH

How to Use the Tithe

LESSON TWO

BY L. E. MEYER

IT IS IMPRACTICAL to advise people specifically concerning tithing. The tither must learn to rely on his own indwelling Spirit of truth for guidance. We can however without hesitation counsel every one to carry on justly, honestly, and fearlessly under the guidance of the Holy Spirit. All we have belongs to the Lord, but a tenth is required for the establishment of His kingdom in the earth. A tenth is little enough to devote to the furtherance of Truth. It is estimated that there are around forty million church members in the United States. We can well imagine the amount of their tithe and the impetus it would give to the ministry of Truth if it were faithfully paid.

The tithe is not a personal matter or a matter of giving personal gifts. It is laying aside regularly and faithfully one tenth of one's income and using it impersonally for the support of God's work. The tithe should not be used for self, relatives, friends, or charitable purposes, unless the tither is very definitely instructed by the indwelling Spirit to use it thus. The remaining nine tenths will take care of these obligations. Sufficient faith will meet the need. Our first obligation is to God, and our debt to man will be adjusted if we honor first things first. The Lord and His work must come before our family and friends. Often when supporting the members of our family or helping our friends, doors are shut upon their supply that would open if they were compelled to depend wholly

upon God. It is always right and expedient however that we give to others our highest thoughts and speak for them the freeing word of Truth. Infinite justice and Truth will bring order, peace, and abundant supply of good to all who trust in Jesus Christ.

★ ★ WHILE giving to those in need is an act of charity and love and must be done judiciously, it is not tithing. The tithe should go directly to the Lord's work and those engaged in it. Jesus sent forth His disciples with the instruction "take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats." He taught them to preach the gospel, heal the sick, and depend upon the love of those to whom they ministered for support. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." Although Paul indorsed this procedure he did not always live by it. He plied a trade while with the Corinthians and he gives his reason for so doing in the same chapter as quoted above. His conclusion was that the more he did for people, taking nothing from them, the less they appreciated him and his teaching. Giving to people as if they were poor or needy binds them in poverty. We tithe not to poverty and lack but to the glory and wealth of God in Christ.

Tithing is a practical way of seeking first "the kingdom of God." Our remembering that all things come from the Lord and tithing to His glory brings to an end our troubles, and reveals that prosperity, health, peace, happiness, and the kingdom are at hand. The prosperity of any nation, organization, or individual that takes up the practice of tithing is on a firm foundation.

★ ★ THERE is a responsibility in tithing to make such inner and outer inquiries as will lead to the right use of the tithe. The more careful we are in giving directly to the Lord's work the more secure is our contact with God and His benefits. How shall we decide which of the many

denominations, cults, societies, individuals are true? There is one guide. True ministers preach and practice the teachings of Jesus Christ. "These signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." But of what value is a sign unless we can read and interpret it correctly? "When it is evening, ye say, *It will be* fair weather: for the heaven is red. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times?" Again Jesus said: "Therefore by their fruits ye shall know them." What are the fruits of the Spirit? Paul enumerates some of them: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."

The answer to the question to which of the many individuals or institutions we shall tithe may be stated thus: Tithe to those who are bringing forth the fruit of the Spirit or showing forth signs of the Lord. To discern the signs and know the fruits we must be in the Spirit. Let us seek the counsel and guidance of the Spirit. Before we give let us investigate. Give under the instruction of the Spirit in the use of that which God has first given. When receiving let us say: "A tenth of this goes to God and He knows exactly what He wants to do with it." Often the answer comes immediately. If not, we may lay it in His treasury and soon we shall see the right place to use it.

★ ★ TITHING is practical and matter-of-fact but nevertheless spiritual and scientific. As we said in lesson one, it is based upon a definite law of harmony and rhythm. It must be managed correctly to maintain its harmony in expression and reaction. The practice of giving

for purely spiritual purposes, where no self-interest enters in, brings us into direct contact with spiritual life, substance, and intelligence. Daily consecration to the service of God opens channels to His good within and without. Through individual consciousness alone are we related to the law of supply. This law works from within outward, hence we must establish inner unity with the law if it is to work spontaneously.

The innate life that sustains bodily health and vigor, rebuilds worn-out cells, removes waste matter, cleanses the blood stream and energizes the nerves is a creative, spiritual principle. It is God's gift to man designed to do His bidding. Sometimes it seems unspiritual because of material thought and misuse. It unerringly renews all phases of being, calling forth new energies, new powers, new illumination if allowed to function without interference. This innate life substance is like the tithe when not interfered with by wrong interpretation and misuse. It is lifted up and becomes a light to illumine and guide us in the right and happy way. The parable of the prodigal son shows how substance can be wasted in riotous living, also how we may return to the Father's house, the Father-Mind, and the right use of His gifts. "And I, if I be lifted up from the earth, will draw all men unto myself." Those who are honoring God with a tithe of their substance and the first fruits of their increase are a light that shines out of darkness.

★ ★ THE SECRET of abundant supply lies in honoring the Lord with the tithe of the inner substance of feeling and thought that always work themselves outwardly into expression and have their outer counterpart. If we seem hampered as regards payment of the tithe in the outer by the attitude of husband, wife, or some other member of the household or some friend, we can be true to the inner tithe and tithe outwardly of those things which come di-

rectly into our hands and under our supervision.

The first commandment in tithing, as in living, is to know the inner true Christ and be wholly devoted to Him; then secondly to express that knowledge outwardly by being true to the Christ in others, by bringing them to the light. When we have been still inwardly long enough to know that we have received and have to give, then we can and will give. Our work, our duties, our experiences, our relations to others are instruments or exercises through which we grow in the knowledge of God and His Christ in us. The so-called material and the spiritual are not widely separated or at variance. Many people are awakening to this and realizing their relation with the life principle in themselves and in all things.

★ ★ NEAR ARLINGTON, Georgia, the boll weevil was destroying the cotton crops. A local pastor suggested that the farmers dedicate a portion of their land to the Lord. Seven of the farmers agreed to this: although nothing else was done to protect these dedicated tracts, the boll weevil made no attack upon them and the cotton was of a better fiber than on adjoining sections. The experiment was so successful that other farmers took it up.

A successful hotel manager was given the suggestion that her business would be more prosperous if she put a bar in her hotel. She said she could not ask God to prosper her business and then bring dishonor on it herself. She was prosperous because she tried to do those things which were pleasing to God and of real service to her guests. At times she grew so busy that she neglected her tithes, and suddenly she would find her business dropping away. The guests would neglect to pay their bills on time, and her rooms would be fast emptying. When she remembered to gather her tithes together and with gratitude send them into the service of the Lord, prosperity returned.

★ ★ THE TITHE is like the seed of a farmer for his

coming crops. He specially selects and protects it. When we release the tithe willingly and freely, as we have purposed in our heart, we are sowing as the farmer sows: his best seed unreservedly on good soil that he may receive an abundant, good harvest. When we tithe we know that we are not being made poorer but richer in giving. Our tithe-seed must be sown in the Lord. It may represent a ten-, a hundred-, or a thousandfold increase, according to the attention we give it. Seeds that produce the greatest increase are carefully selected and as perfect as can be obtained, and so should our tithe be.

Through prayer and blessing we give special attention to the tithe and send it forth to increase, multiply, and bless. By words of Truth we free our symbols from all the limitations placed upon them by untrained minds. It is well to think of the tithe as a messenger sent from God to free all people who are in bondage to limitation. We can think of it as going to supply the demands of all the needy. Like a great stream of water it meets the needs of countless thousands. We can tell the tithe just what it is to do; give it to understand that it is God's servant. We can direct it to go and serve Him; make it clear that it no longer belongs to us but to God, our omnipresent silent partner.

★ ★ OUR RESPONSIBILITY in partnership with God is to give our heart in love. We may tithe of our wealth without measure, but it is the gift of our love that truly blesses. Our wealth but returns to the Giver His own, but our love is the gift of our free will returning to do the will of God. It is not so much the giving of the tithe as the attitude in which it is given that blesses both the giver and the receiver. Tithing simply to free our mind of this obligation means little. Such tithing yields indifferent results. As planting of seed without the attention of cultivation brings small increase, so does tithing from a sense of

obligation without the impetus of love.

Tithing is an exercise to use the gifts of God in such a manner that they will bear fruit. We can prove that the giving of the tithe brings a greater increase than the personal use of any money that passes through our hands. What would we think of a farmer who expected a harvest without first planting the seed? Yet many people apparently expect God's blessings without giving Him their heart. Tithing is a practical way of planting the seed that yields a certain increase.

"There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet, but *it tendeth* only to want.
The liberal soul shall be made fat;
And he that watereth shall be watered also himself."

★ ★ OUR TITHE-SEED should be watered by faith and love. Give freely, lovingly, and gladly. Good will, like good soil, rain, and sunshine, is essential to bring forth the increase. An essential in tithing is willingness to give. Nature yields her increase to the cheerful giver.

If the justice of tithing appeals to a person and he is still reluctant to give, then a little discipline to charge the mind with the value of integrity is good. Although there is freedom in giving the attitude and amount govern the results. Gifts should be made because one loves to give and not for the reward, nevertheless one should know that the reward is certain. There must be no withholding because of the size of the offering. The widow of Elijah's time gave her last handful of meal and found an increase of plenty for herself and son (I Kings 17:8-16). Jesus said the widow who gave her two mites gave more than all the others. He commended her giving because He knew she was setting into operation an unfailing law of increase (Luke 21:1-4).

A widow attending a lecture on the widow's mite was

moved to give her last dollar. On leaving the meeting place she was amazed to have a perfect stranger press into her hand a five dollar bill saying she felt led to give it.

The belief in lack must be denied. Faith in God's ever-present substance must be affirmed. God's presence fills the heavens and the earth. He is the presence of substance. Where He is there is substance, and He is at all times in all places, all about us as the air we breathe. It is well for us to breathe into our mind the consciousness of this all-sustaining presence.

Let us tithe in gratitude for all the blessings He has sent into our life. There is no limit to the amount of love and joy we can send with our tithe.

(TO BE CONTINUED)

On Looking at Life

By Ruth Yoland Shaw

Not while a marigold nods at me
And a throstle sings from an elm tree,
Not while a fagot is mine to lay
On a low hearthfire on a wintry day,
Not while stars in night's sky gleam
Shall I say life is an empty dream!

Not while a friend's hello rings true
And there are splendid tasks to do,
Not while winds in a sycamore croon
And earth is bathed in the light of a moon,
Not while faith is of God a part
Shall I view life with downcast heart!

SALVATION

Look unto me, and be ye saved, all the ends of the earth.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish . . . God sent not the Son into the world to judge the world; but that the world should be saved through him.

In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.

BY ARTHUR DUDLEY HALL

AS WE READ these statements and believe the Truth that they express, we may know very definitely where to look for and how to avail ourselves of that which saves to the uttermost.

Many of us have been asked, "Are you saved?" The religionists who ask such questions give the impression that they believe that in order to be saved it is necessary to believe on the Lord Jesus Christ. We would agree to this in a sense, yet we affirm that the mere fact of our believing that a man known as Jesus Christ lived, taught, and healed, does not mean that we are saved. These same inquirers imply that their understanding of "being saved" has reference to going to a place called heaven after passing through the change commonly spoken of as death, the "cessation of all vital functions."

In the minds of many religious persons is the thought that so long as one continues in sin one cannot hope to be saved. This of course is correct. May we then ask this question: How can a person anticipate salvation by his

dying if he accepts as true the statement made by Paul that "the wages of sin is death" and Jesus' words "Whosoever liveth and believeth on me shall never die."

Have we been saved? From what do we desire to be spared or kept safe? Sin and its wages death? Certainly! What may we understand to be "sin," and how are we to be delivered from it? What is this salvation? These questions and many others may come into our mind; and in order that we may enjoy health, prosperity, and success, they demand satisfactory answers.

★ ★ WEBSTER'S dictionary gives several definitions of the word salvation. Shall we consider two of these and think of them as one; for instance, (1) "preservation from destruction or calamity"; and (2) "deliverance from sin and its consequences."

Sin most certainly is destructive and occasions many kinds of calamity. In Truth we understand that "sin" is a term meaning any thought, word, act, condition, or circumstance that is not in accord with the idea of the omnipresence, omnipotence, and omniscience of God. God, to us, is the good. Good or God is all. "I am Jehovah, and there is none else."

It is our desire to be free from such experiences as sickness, financial lack, unhappy situations, undesirable lines of occupation. In short, we anticipate attaining the goal where everything pertaining to our mind, body, and affairs will show fulfillment.

It is our belief that we are not saved through dying. Death is not our salvation. "I am the way," said Jesus (John 14:6). I AM is God. "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." God then is our salvation. Only by virtue of our consciousness of God, All-Good, can we hope to be saved from any kind of adversity.

God—life—is our light and our salvation; the spir-

itual law, the principle, of our being. This law or principle is also intelligence (light) or Mind; and is the absolute, unchanging source or foundation, the Father of all that is unmanifest and manifest. It is this light that is the life. God is all.

★ ★ WE HAVE learned in Truth that everything in the world of manifestation is a result of Mind or consciousness expressed through thoughts, words, and deeds. It is essential that we accept the truth that our experiences, our conditions, our environment all are the expression of our own mental activity. Consequently our salvation comes as we turn to God and become conscious of our own oneness with this omnipresence, omnipotence, and omniscience of good. It is this true consciousness that makes it possible for us to conform to the spiritual law (God) of being in all our expressions. May we suggest that each one must "work out" his own salvation; that is, each one must do or act upon—put into actual practice—the ideas that are consistent with Principle in order to be free from all sin and its consequences. Remember, please, that thought and word only is not sufficient. It is said that "actions speak louder than words," and we so believe. Actions in accordance with spiritual law are positively necessary to the salvation of the soul (consciousness) and body.

It is only by virtue of a person's following the principle underlying the thing that he is doing that he can hope to have desirable results through his efforts. In Truth it is no different. As we have read, salvation belongs to God; or we might say it is directly connected with God, the law of being. We all desire this salvation in everything pertaining to our welfare. "All the ends of the earth" are to be saved. We may think of our body as well as everything else in the manifest world as the "earth." Salvation then applies to the whole man.

★ ★ MANY Christians have not given much thought to the salvation of the body. To them the salvation of the soul seems to be sufficient; they forget that man is spirit, soul, and body. To them the soul of course never dies while the body must of necessity go through the change called death and ultimately disintegrate. Such beliefs are not founded upon the teaching of Jesus Christ, whom we call our Saviour.

The remedy, the panacea, for all phases of adversity is the law of God, the Truth of Being, the principle of the allness of good. When we make this our consciousness, when we have no other point of view, when we cease believing in two powers—good *and* evil, or God and the Devil—and act upon it, then are we saved.

Yes, we believe that our body is to be saved right here and now. Many believe that through salvation they are to have a new body. Why, of course this is correct, and this belief is founded upon a statement made by Paul: "God giveth it a body even as it pleased him." This new body—Paul illustrates the idea by a seed's changing its body as a result of its being planted in the earth—is formed not as a result of our dying, but rather is brought about by the renewing of the mind as a result of a regenerated consciousness. The new body is actually the old one made over; transformed, as it were, by the renewing of the mind. "Be ye transformed by the renewing of your mind."

★ ★ THERE is a great tendency on the part of many to become frightened when anything in the form of adversity presents itself. Sometimes conditions seem so terrible, so critical, even so hopeless that a person is apt to give up and become resigned to the opinion that he is a victim of circumstances. To such a one we would say, "Fear not, only believe"!

Our standard should be that there is only one presence and power, and that is good. In this attitude of mind we should be immovable, for such an idea is Truth. It is our

salvation, for it is the law of Being. We should then realize, understand—"see"—the salvation of Jehovah that He will work for us today—now. Let us begin to acknowledge and joyously declare that this almighty power is within us as the life, mind, love, and substance of the real man, the I AM that we are.

Possibly many may wonder if and how God is going to save them and by what means this glorious work is to be accomplished. We understand that love is God. Through the love of God then we are provided with that which brings the relative man into perfect freedom.

We have read in John 3:16 that the only begotten Son of God was sent into the world for the explicit purpose of saving the world. Many believe that this refers exclusively to Jesus of Nazareth, called Jesus Christ, the Son of God. In Truth we believe that this statement refers to every one of us. We however make a distinction among the Christ, Jesus, and Jesus Christ. It may be well briefly to explain this distinction here.

★ ★ To us, the Christ is the reality, the real self, the I AM or God individualized, of every one. It is the Son of God, the only begotten of the Father; that is, the image or idea of Divine Mind (God). Also it is the "likeness" of God and embraces every characteristic of God as Father, source, Creator.

Jesus, or Jesus of Nazareth, is the personal man, the relative man, born of Mary. Jesus then represents the Son of man. Jesus, our Master, the Saviour, gives us to understand that such is His consciousness by His question to the disciples: "Who do men say that the Son of man is?"

By the name "Jesus Christ" we mean the perfect manifestation of the real man, the son of God. Sometimes we speak of it as meaning "Truth demonstrated." We believe that the man Jesus of Nazareth became so conscious of the truth about Himself as to realize fully that His

spiritual reality was the Christ, the Son of the living God. By virtue of His perfect conformity to the law of Spirit, through the avenue of the personal or relative man, He was able to fulfill the purposes for which spiritual man is created. He says, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."

Regardless of teaching to the contrary, the sending of the Son of God into the world we believe is not confined to the person of Jesus of Nazareth. It applies to each one of us. Jesus makes this very clear in His words "I am the light of the world" and "Ye are the light of the world."

★ ★ PLEASE know that the Son of God, the Christ, the only begotten of the Father, is the real self of each one of us; and its very distinct purpose is to save the personal, the relative, man and all that has to do with him from entering into any phase of consciousness that is contrary to the truth of the allness of good. Included in its mission is the purpose of expressing itself through the individual consciousness so perfectly that everything concerning the relative man will bear witness to or be evidence of the truth that God, the I AM, is man's salvation.

Christians have been taught to consider Christ or, as they say, Jesus Christ, as both their Saviour and their Redeemer. We would say that this is true of course. The words "salvation" and "redemption" are often regarded as synonymous. Webster's Dictionary gives us to understand that to be "redeemed" one is delivered from sin and its consequences. Shall we say then that in order to experience "redemption" a person must necessarily become involved in some sort of adversity. He must sin or get out of the consciousness of the allness of good and of his oneness with good, else it would be impossible for him to have any experience that is not in accord with God.

The Christ of God is truly the Redeemer as well as the Saviour of the world: your world, my world. It is wonderful to know that as we place absolute faith in the spiritual reality of ourselves we are extricated from any and all undesirable conditions of mind, body, and affairs. It is good to know that we do not have to remain in adversity. Redemption is very desirable! We continually rejoice and give thanks to God the Father for this wonderful redeemer, the indwelling Christ, which may be called upon at any moment and will always respond to every demand made upon it. "I know that my Redeemer liveth."

★ ★ WE SHOULD not be contented with the thought of redemption however. To be sure, we are making spiritual progress when through the Christ consciousness or the consciousness of our oneness with God we are able to make "demonstrations" or bring about harmony, health, prosperity, and success in the face of actual experiences quite the reverse.

Let us know too that our Saviour lives. The love of God will do much more for us than to get us out of our entanglements. The love of God has given us a Saviour, the Spirit of truth within each one, whose sole purpose is to keep us from experiencing anything that is inharmonious.

Shall we not profit by the teaching of our Master Jesus Christ and awaken in consciousness to the truth that "I am the resurrection, and the life"? As the Redeemer, Jesus the Christ says: "He that believeth on me, though he die, yet shall he live." As the Saviour, the Christ, or the individualization of the spiritual law of Being says, "Whosoever liveth and believeth on me shall never die."

We Truth students believe that these statements are true, and that we are not to consider them as becoming effective only after we so lose the consciousness of life (God) as to go through the change of death. On

the contrary, right here and now we believe that each one should become fully conscious of his godhood, his sonship, of the I AM that he is, and thus fulfill the mission for which he was sent into the world. In this way we experience that wonderful salvation which belongs to God and which God is working for us continually.

"I am the resurrection and the life."

"I glorified thee on the earth, having accomplished the work which thou hast given me to do."

"I am the way, and the truth, and the life."

AT EASTER

By Grace Strickler Dawson

Humble with emptiness and gray with dearth,
Swept clean by twisting tempest, now the earth,
Kneeling for absolution, knows within
New pulses where the chill of death has been;
Awaits a benediction, then grown bold,
Dons the rose-bordered robe, the ring of gold
The Father gives
The prodigal who lives.

Thus let me wait, feeling within the stir
Of new things growing where the withered were,
Feeling the tides of Easter flow across
My heavy consciousness of lack and loss.
Then let me stand, tall in the rain-washed air,
With lifted head again eager to wear,
Like spring,
The new robe and the ring.

WALLS OF PARTITION

Put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth.

BY EUGENIA T. FINN

ONE OF THE most inspiring and sustaining books of the Bible is Paul's splendid Epistle to the Ephesians. Whether we read it as a message to a group of people or to a group of churches, its passages of assurance, devotion, thanksgiving, and admonition can be applied to us both individually and collectively, today as it was yesterday, and it offers a solution of our problems of tomorrow.

With vision far above that vouchsafed to the average human being, Paul saw the church of Christ, the living Truth, as a mighty whole and gave thanks in that memorable verse:

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto all generations for ever and ever."

"Able to do exceeding abundantly above all that we ask or think." What a lift one sentence can give to the heart and mind of the seeker after Truth! Above all that we ask! Is there any reason then why we should lack any good thing when He "hath made both one, and hath broken down the middle wall of partition *between us,*"

when we have made our contact with the Father through the Christ Spirit, when there has been a complete merging of the human with the divine?

Can anything shut us away from the all-powerful light of Truth that giveth understanding? If there is a wall or can be, surely it is of man's own making, a wall of his own erecting, not planned or fashioned by God.

★ ★ THERE was such a wall at one time for Paul. His own pride in himself, in his marvelous intellect, as if it were solely his own, developed through years of study and training; his pride of position, of heritage, of ability as a teacher and leader of men. But all these things availed him little until they were devoted to the service of the Most High.

Paul's eyes were without sight for three days. Men had to take the arrogant, despotic Paul by the hand and lead him. His physical eyes were open during that time but they saw nothing but the memory of that strangely beautiful vision of the Christ upon his pathway. His ears heard nothing but the voice of the Christ. When after three days his sight returned, it was a spiritual sight as well, and he saw the world, his fellow men, and himself in an entirely new light. No longer was he Saul of Tarsus, the persecutor of the Christians and the enemy of Christ, but Paul, the captain of a new faith. The middle wall between himself and the Master he was to serve had been broken down, never again to be rebuilded.

Paul was a peculiarly modern man, a man of great force, and one accustomed to spending little time in retrospection or dreaming. His eyes had been fixed upon the future, but it had been his own future and ultimate success that he foresaw. Suddenly the whole course of his life was changed. He had seen the Master face to face and the glass was no longer clouded and murky. Never again would things appear as in a dim light. It is no wonder that Paul wisely took time for readjustment, and

went away to be alone with God until he could feel sure of himself and of his understanding of the work that was to be intrusted to him.

★ ★ PATIENTLY and humbly in the desert of Arabia Paul meditated, studied, and prepared himself. For three years he remained away from the old familiar surroundings and the well-known faces of his former friends. Like Jesus and John the Baptist and others who had found their calling, he needed to be alone so that no other sound but the voice of God might reach his inner ear. When he came back into the world he was given strength, wisdom, and understanding to "be all things to all men." He could walk with rabbis and laborers, with slaves as with masters, with students and with the unlearned and speak a common language. All sense of superiority had dropped from him in the mighty fellowship of the Spirit. The middle wall of partition between himself and his fellow men had been removed, and in its place was the knowledge and certainty of the Fatherhood of God and the brotherhood of man.

But suppose Paul had allowed himself to think of his past mistakes? Suppose he had continued to recall the Saul that once existed in the body that now was given to the service of God? Would not the repeated thought of the former man have been as bricks in a wall built between himself and the knowledge and use of the light of Truth?

In his Epistle to the Ephesians, we have Paul's own words: "Put away, as concerning your former manner of life, the old man, that waxeth corrupt . . . and . . . be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth."

★ ★ ALSO IN his Epistle to the Philippians Paul repeats his admonition to himself and to us: "Brethren, I count

not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Perhaps he did not as yet know just why he—Paul—had been chosen; perhaps he did not fully understand as yet all that he would be called upon to do for the Christ. He could not have known all the spoken words that were to flow from his lips, or the many written words that were to be recorded and preserved for the generations to come. This was of little importance. The paramount thing was that he was now in "the high calling," the service of the Most High, the one and only God. In time—God's own time—all would be revealed to him, but until that time no wall of the past could obscure his vision of his oneness with the Master.

Faith and the love of God and his work for God made Paul absolutely fearless, but no longer did he have the boastful bravado of a self-sufficient man. His courage was built upon a stronger foundation. It rested upon the assurance that to him had been given the grace of God, the most wonderful gift that man can receive, and that through this gift he had found "the unsearchable riches of Christ," the strength of the spirit of the inner man, and realized the length, height, breadth, and depth of the love of Christ and the fullness of God. Never again would that be taken away from him.

★ ★ No WALL of vain or idle words would Paul allow himself to build; no foolish talking, no useless spending of thoughts or speech, no words that had not a "sweet savor." He knew that every word of praise and thanksgiving was as a stepping-stone on the pathway of Truth, and he tells us to use many of them, to use them continually. Such words are truly a melody in the heart and a song on the lips.

When once every imagined middle wall of partition erected by the self had been removed by the grace of God, Paul found many wonderful themes of which to speak; the dignity of human nature and character, the continuity of faith, the unity of the churches, the beauty and sacredness of family life, the value of obedience, and the joy of service. Like a mighty symphony his epistle marches on in an ever-increasing crescendo until it reaches its climax in that superb passage of forceful imagery, the description of the armor of Christ. We are told to put on the belt of sincerity and truth, the breastplate of righteousness, the sandals of the gospel of peace, the shield of perfect trust and confidence, the helmet of hope, the sword of the Spirit, the all-powerful word of God.

Reread Paul's Epistle to the Ephesians again and again, until there is no longer even the shadow of any middle wall of partition to darken your vision of the ever-present Christ and the eternal Truth.

PRAYER

By Marietta Conway Kennard

Keep me in tune with all Thy music, Lord!
Grant me the open mind, the eager heart;
With inner ear to catch Thy harmonies
The while I walk with men in busy mart.

Thread through the quiet gray of common things
Thy mystic song of beauty, night and noon;
That I may hear Thy voice upon the Way
Keep me in tune!

BELIEVE IN YOURSELF

How much we could really achieve if we all knew the power that is within us . . . We may profess to have faith in God, but we do not really have it unless we have faith in ourselves also.

BY RALPH RHEA

MUCH HAS been said about the necessity of having faith in God in order to accomplish or attain the fulfillment of our desires. It is generally accepted that we must have faith in order to follow any course of action. Not only must we have faith in God but we must have faith in other people, we must have faith in certain laws of nature, we must have faith in a great many things. Without the expression of the faculty of faith the wheels of industry could not turn, ships would stay in the harbor, and men would cease to follow the ordinary pursuits of life. Sometimes however too little attention is given to the idea that the individual must have an indomitable faith in himself.

Whatever our desires may be, it is imperative that we learn to have faith in God if we are to see their fulfillment, but it is also important that we realize our relationship to God. If we have faith in a vague, mysterious power that is entirely separated from us, we only postpone the day of attainment. Too many times people have been deeply disappointed who felt that they had faith in their heavenly Father but sat down to wait for His power to work in their life. We must remember that the kingdom of God is within us. If God is to manifest Himself in our life He must do it through us and not to us. Therefore it is not sufficient that we have faith in God; we must also have

faith in ourselves and in our ability to express the powers of Jehovah God in our life.

★ ★ I HAVE A friend who was at one time striving to sell a new product to an unfriendly market. Each morning he would come in to pray with me. He said that he had faith in God. He was loyal and consistent in his tithing, yet after our morning prayer he would begin: "I do not like my work. I don't feel that I am capable of making a success of selling. I don't like to meet people." These and many other things he would give expression to on the "I can't" side. Do you not see how he was making it impossible for God to find expression through him?

"But how can you have faith in God and still feel that you are utterly incapable of success?" I asked him many times. It took days and weeks to convince him that his prayers had a definite relation to himself; that he could spend all his waking hours in prayer but that unless he began to have faith in himself and in his own capacity to succeed he would never reach a high state of success.

It does indeed take a strong faith in oneself if one is to attain any worth-while goal. The axiom "I can and I will" holds just as important a place in accomplishment today as at any time in history. So in questioning yourself concerning your ability to fill a certain place in the world your questions should be; Do I actually believe that I can do it? How much faith do I really have in myself? Am I capable of expressing the powers of God after asking for them in prayer? Ernest Haycox, who experienced the sting of disappointment and frustration many times before he achieved success, gave these words of wisdom to a novice: "Your state of mind should always be that you are potentially the greatest writer in the world."

★ ★ WHATEVER we desire to attain, we might well call to mind these words: Your state of mind should always be that you are potentially the best in the world. What a

vast, indomitable power to achieve is locked up within each individual! How much we could really achieve if we all knew the power that is within us! The man or woman who is daily learning more about loosing the potential powers that surge within the realm of the inner man is well on the road to ultimate mastery of every phase of life. Whatever work you may be engaged in, whatever urge may drive you on, whatever desire may burn unquenchably in your heart, you must come to the definite realization that you have within you the power of complete attainment.

We begin the work of bringing our potential powers into visibility and practical application by realizing first that they are there; then by having faith in our ability to give expression to them. Christ did not say that the kingdom of God is in some men. He did not give the impression that only a chosen few would find God's kingdom. He said, "The kingdom of God is within you," and he was speaking to all men. Yes, He was speaking to you, fellow seeker after Truth, and He meant to convey the fact that within you is a realm of rich ideas more precious than glittering jewels or fine gold. Do not make the mistake of believing that you were not included when this wonderful Truth was given.

★ ★ I HAVE many times observed a worth-while and constructive work being set at naught because some person believed that he did not have the ability to accomplish it or that some other person had more talent for the work. This appeal to lack of talent is in many instances merely a subterfuge. It is often used as an excuse for weakness. If we believe that others have so much more talent than we that we cultivate a feeling of inferiority, we are not following the instruction of Christ. How often I have heard the words "I should like to do that work, but I just haven't the talent for it." Our reasoning is at fault

if we believe that all great accomplishment is based upon some kind of a free gift or talent. It is possible to waste effort sometimes in trying to drive a square peg into a round hole. But these cases are in the minority. It is more easy than we think to square the hole or round off the corners of the peg. The very fact that a person has a strong desire to be active in a certain line of work or to reach a certain goal is definite evidence that he has the ability to do it.

Our accomplishments are determined by the amount of application that we give to our work and by the degree to which we give expression to our own divine self. It is well for us to realize that there is a vast difference between the idea of developing our potential capacities and the belief that our accomplishment depends upon a talent that comes without any effort.

★ ★ IT IS A common occurrence for one who has an apparent knack for something to be left behind by a person who appears to progress more slowly but has a greater capacity for application and a sane view of his inner abilities. Interlocked with the success of a Metropolitan Opera star is the background of years of exacting technical training and study of music. Look into the life of any successful writer and you will find evidence of long hours of concentration upon language, sentence construction, word meanings, and a wide and close observation of human behavior. Nothing comes to us entirely free, for if it did we should be blind to its true value. Do not allow yourself to become obsessed with the idea that God left you out when He distributed the "talents."

"But surely one person has more real inspiration than another, and without inspiration one can accomplish little." True, but what is inspiration? Is it not simply the breathing in of a God idea? Is it not true that the one inspired is simply inspirited: filled with the spirit of ac-

complishment? This too then can be cultivated. The Spirit of our heavenly Father is just as strong in you as in any other person; therefore you have an unlimited capacity for inspiration! Viewing it in this light, we see that divine inspiration is simply another indwelling power that exists potentially in every human being and can be cultivated. Even the part of a work that can be attributed to inspiration can be produced through the right application of faith in ourselves.

★ ★ BY TURNING within we find not only unlimited ability and power but also the necessary inspiration to keep us steadily at a difficult task until the answer is written in the record of our triumphs. To consider these inner potentialities, to bring them into active use—this is having faith in ourselves. Do you have something that you desire to accomplish more than anything else in the world? If you would see the fulfillment of this desire begin to consider the powers, capacities, and abilities that are yours. Realize that you have almost incomprehensible faculties that are as yet uncultivated. Know that potentially you are the best in the world, and remember that the degree in which any man really succeeds depends upon the extent to which he makes himself an open channel for the expression of the divine ideas that God placed within him.

By thus cultivating faith in our own ability to achieve are we not really actively demonstrating our faith in God? When we realize our oneness with God we know that we give expression to our faith by developing and cultivating our potential powers. When we give expression to a positive idea that lies within the realm of man's inner nature we are proving the presence of the Christ in our life. We may profess to have faith in God, but we do not really have it unless we have faith in ourselves also. When we deny our own capabilities we are in reality denying God. This idea is not based upon egotism; it is a divine Truth.

As far as your particular life is concerned the work of God is inexorably entwined with the meditations of your heart and the work of your hands. God is. You attain to Him. You are one with the unlimited power of Jehovah God. Realize this truth and you will walk unfalteringly toward your goal, your vision will not be dimmed by discouragement, and failure will pass from the realm of your life like the passing of a shadow, something without tangible reality, the reflection of false thinking. "Greater is he that is in you than he that is in the world." Have faith in the Christ Spirit within you and nothing shall stand in the way of your success.

WITHIN

By Evelyn Gage Browne

I need to ask no man the way;
I have within a perfect Guide,
Whose wisdom leads me day by day,
Whose love is ever at my side.

I do not need the sun to shine
Upon the pathway to my goal;
I have within the light divine
That glorifies my seeking soul.

I do not need an earthly hand
To hold my own where'er I be;
For in my heart I understand
God's angels ever walk with me.

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10 UNITY SUBJECT—*One Life in Christ.*

March 7, 1937 INTERNATIONAL SUBJECT—*Life Here and Hereafter through Christ.*—John 14:1-15.

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1. Let not your heart be troubled: believe in God, believe also in me.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go, ye know the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

7. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me,

the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

15. If ye love me, ye will keep my commandments.

GOLDEN TEXT—*I am the way, and the truth, and the life: no one cometh unto the Father, but by me.*—John 14:6.

SILENT PRAYER—*I come to the Father in every generous motive, every true thought, and every just and right act. Through these I answer the Father's voice.*

Every one who believes in Jesus Christ as the fulfillment in man of the original spiritual I AM or Jehovah concedes that the life that is in Christ is eternal. For man to believe in the divine-idea man as his true self is a difficult task. When he has this faith he can believe in eternal life for himself, knowing as he then does that the life that is in Christ is in him also, and that he can develop an abiding consciousness of it. The purpose of this lesson is to aid students to establish in themselves firm faith in the indwelling Christ.

Man has long thought of life as of two kinds: human life, transitory, incomplete, unsatisfying, cut off by death; and eternal life, beginning where human life leaves off and endless from that point onward, a glorified, perfect life that will satisfy his deepest hungers. The truth is that there is but one life and that we enter into it through the cosmic consciousness by way of the I AM.

To believe in God and recognize His workings in the universe is easier for most people than disbelieving, since the universe viewed as a physical, mental, or spiritual expression cannot be adequately explained without a first cause or source. To believe in God as infinite and omnipresent is to believe in Him within man, since man is included in the cosmos. Death however as an apparently

inexorable event remains to be accounted for.

That Jesus took eternal life for granted, recognizing no power in death to interrupt or terminate it, is clear. Until we reach the text of today's lesson we find no record that He prepared His disciples to face separation from Him. There, in referring to the many degrees of realization of the truth of Being (the many mansions in the Father's house), He says, "If it were not so, I would have told you . . . I go to prepare a place for you."

Conscious unity is indispensable to love. To be united with the object of his affection is the aim and purpose of him who loves. To the natural man death is the intolerable divider. The indwelling Christ prepares in the mind a state of harmony and peace. When man is quickened by the Spirit he enters into this peaceful, harmonious state, and there awakens to the higher consciousness of union and completeness.

Through thinking of God as remote from His creation instead of dwelling in it, man has formed a gulf of separation in thought between himself and his Creator. The I AM is his bridge over this gulf. He identifies himself with the source of unfailing life in this way. The I AM is likewise the truth of man's inner self and the instrument through which he comes to his higher self. It contains also the principle of eternal life, and when man identifies himself with the truth as it concerns him, he enters into the eternal-life consciousness. This is the only way from the temporal to the eternal, and no one can enter into eternal life (the Father) except through identifying himself with it as Jesus did.

No one has seen God at any time as a physical form. The only begotten Son, the Christ or divine-idea man, sees Him constantly as the overguiding will or Spirit of all power underlying and impenetrating man's will and all his true thoughts and motives. Jesus so perfectly expressed the Christ and identified Himself so completely with the

consciousness of things eternal that He could say, "He that hath seen me hath seen the Father."

The I AM is with man from the beginning and his use of it dates from the dawn of self-consciousness, yet he is often long in recognizing it as the means by which he learns to know the innate Christ, and to experience the way of eternal life. Jesus expected His disciples to realize the power they wielded through the I AM. "Have I been so long time with you, and dost thou not know me, Philip?" For the most part man employs the I AM with little understanding of its power or true function. Therefore he identifies himself with unreality, untruth, and impermanence. Nevertheless "the Father abiding in me [the power of the I AM] doeth his works."

To believe in our innate power is important, because our belief determines the nature of the things with which we identify ourselves. We gain power to do the works of the Christ through becoming like that with which we identify ourselves. "Let him take hold of my strength, that he may make peace with me." When through the I AM we take hold of strength, we come to ourselves and are at peace because we know the power of dominion. It profits us everything that we should delight ourselves with God; that we not only should claim sonship, but should stand in the relation of dynamos to the divine current of eternal life.

"The power of an endless life" surpasses the grasp of the imagination, but a hint of its scope is found in the prophecy of "greater works" than those of Jesus, to be done by all who believe in the Christ. The divine "I" indwelling in man is of the identical essence of the universal "I AM THAT I AM" that Moses invoked when he led the Children of Israel out of Egypt. Every time man consciously unites his I AM with the universal Spirit of oneness in prayer, meditation, or reverie, he goes "unto the Father," the source of all life, power, wisdom, and love.

The "I" enables him to make this contact and to express the power he gains in augmenting proportion.

Keeping the commandments of the Christ is possible only to those who develop the Christ love. With love of Truth in his heart, man is able to hold his thought, purpose, and practice trained on the way of life, the life that is life indeed, free from anxiety, sorrow, and all other forms of negation. "Because I live, ye shall live also." Only because of the "I" in each of us can we enter consciously into eternal life.

QUESTIONS

1. Of what is Jesus Christ the fulfillment in man?

2. Is it easier to believe in God than in the indwelling Christ? If so, why?

3. What are the "many mansions" to which Jesus referred?

4. Explain how we see the Father, the invisible Spirit.

5. Through what power is it possible for us to do greater works than Jesus did?

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Lesson 11
March 14, 1937

UNITY SUBJECT—*Holy Spirit Consciousness.*

✦ ✦ INTERNATIONAL SUBJECT—*Jesus Praying for His Disciples.*—John 16:5-7; 17:14-26.

5. But now I go unto him that sent me; and none of you asketh me, Whither goest thou?

6. But because I have spoken these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

14. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil *one.*

16. They are not of the world, even as I am not of the world.

17. Sanctify them in the truth: thy word is truth.

18. As thou didst send me into the world, even so sent I them into the world.

19. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

20. Neither for these only do I pray, but for them also that believe on me through their word;

21. That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

22. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one;

23. I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

24. Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me;

26. And I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

GOLDEN TEXT—*That they may be one, even as we are one.*—John 17:22.

SILENT PRAYER—*As my spirit, soul, and body are one, so love, wisdom, and power also become one in me through Christ.*

A modern thinker has said that "we are what our consciousness is." From a formless center of energy and intelligence (an idea) in Divine Mind each of us has progressed into a form permeated with thought and feeling and with the capacity to put these into action in deeds. To understand our own feeling, know our own thought, and choose the consciousness in which we wish to live by controlling and determining the thoughts and feelings we entertain, is a work requiring the concentration of all our powers in united effort.

The Holy Spirit consciousness is possible only to those who first learn to stand alone. The one who depends upon another for support, be it ever so slight, puts personality between himself and the realization of the Holy Spirit. He who seeks to become conscious of the wholeness of Spirit must eliminate personality. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." Jesus was a great person to the disciples as long as He was present with them bodily. Their personal regard for the man made them partially blind to the principles of His teaching. When He was no longer physically present with them they learned to recognize the Christ principle in themselves as He wished them to do. "If I go, I will send him [the Comforter] unto you." The Comforter (the Holy Spirit) came to them through their own minds, enabling them to see clearly what Jesus had tried to show them before, but what they had not before been able to understand.

In a great crisis involving life and death, the natural man thinks of himself and his own safety. Under the same circumstances the God-conscious man thinks of those who look to him for help or guidance, and continues to discharge his responsibility to them. On the night of His arrest Jesus prayed not for Himself but for His disciples, putting the deepest Truth of His teaching in the form of prayer to God. As the voice that answered His prayer "Father, glorify thy name" came not for His sake but for the sake of His disciples, so His prayer in this lesson takes the form of the most exalted teaching. Unity through diversity is the theme: "that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us." The Holy Spirit is this consciousness of unity or perfect communion with God.

Man is spirit, soul, body (mind, idea, expression). He desires to express perfection, but finds himself unable to do so in his own strength, because he looks first to expres-

sion instead of getting clearly in mind in what perfection for him consists. Every one knows that, humanly speaking, perfection is an impossible ideal. Man realizes it only through full concentration on the Truth of God as expressed in the creative word. "Sanctify them in the truth: thy word is truth." In the Holy Spirit consciousness, but not otherwise, man can obey the command to be perfect as the heavenly Father is perfect: "I in them, and thou in me, that they may be perfected into one."

Mind, idea, and expression are one. The last is the conscious manifestation of the second, which has its source in the first. Expression is the projection of the idea. The one idea that has power to move all men to action is that of love, the summation of oneness.

The purpose of divine unity is not the good of the individual alone, although it accomplishes his good. The purpose is far-reaching and all-inclusive, embracing the world in its scope. Divine Mind is in its idea, and the idea is in the manifestation in order that faith may spring up in all men upon recognition of this perfect sequence: "that the world may know that thou didst send me." In no other way than by the Holy Spirit consciousness will the world be won to the Father. The "one thing needful" is the unbroken functioning of the mind that was in Christ Jesus in the hearts of His followers, as shown in their lives.

The "glory" of Jesus Christ was His complete unification with the Father, which enabled Him to do always the things that were pleasing to God. Divine Mind is well pleased with the perfect idea or son of the Father. In Holy Spirit consciousness manifestation always follows the idea: "that they also whom thou hast given me be with me where I am." The word "where" designates a state of consciousness and not a place or geographical location.

Man has always had an ambition to excel, but he has

not always thought of excellence as a possibility through becoming consciously one with Divine Mind and expressing the ideas he gains in this union. To believe is a comfort and an inspiration, but it must become also an incentive to action. "All his work is *done* in faithfulness." Faith imparts power to express the idea conceived in the mind. It does its work by concentrating the thoughts on one subject. Concentration when complete makes thought transmission possible. Investigators are finding concentration a key to the enigma of telepathy, a science at present little understood. They describe the concentration necessary to this end as of a special kind, as without voluntary effort, confusion, or distraction, as though the one practicing it had "won his battle." The serenity of Divine Mind is in Holy Spirit consciousness. He who enters it needs only to speak, and it is done; to command, and it stands fast.

He who can make Divine Mind manifest in the world can stir love to activity in the hearts of men. When men feel divine love in their heart they cannot keep it to themselves but must express it. Faith-inspired love is man's indwelling savior and the savior of the world: that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."

QUESTIONS

1. What is the meaning of "the Comforter," and why could not the disciples understand this teaching of Jesus while He was with them?
2. Explain the Trinity in metaphysical terms.
3. How can man express perfection?
4. What was the glory that Jesus claimed?
5. What connection exists between faith and concentration?
6. What quality in man constitutes his savior and the savior of the world?

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Lesson 12
March 21, 1937

UNITY SUBJECT—*Personality Surrendered for Universal Consciousness.*

✦ ✦ INTERNATIONAL SUBJECT—*John's Picture of the Trial and Crucifixion.*—John 19:4-9, 14-18, 25-30.

4. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him.

5. Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man!

6. When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him,* crucify *him!* Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him.

7. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God.

8. When Pilate therefore heard this saying, he was the more afraid;

9. And he entered into the Prætorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

14. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King!

15. They therefore cried out, Away with *him,* away with *him,* crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16. Then therefore he delivered him unto them to be crucified.

17. They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha:

18. Where they crucified him, and with him two others, on either side one, and Jesus in the midst.

25. These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home.*

28. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.

29. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

GOLDEN TEXT—*Hereby know we love, because he laid down his life for us.*—I John 3:16.

SILENT PRAYER—*I give up my personal will that the divine will may have free and unhindered course in me.*

The personal will or ruling principle of the sense plane is represented in this lesson by Pilate ("armed with a javelin"). When the personal will is allowed to control man from birth it gains complete ascendancy over him. It seems impossible that his inner nature (the I AM) should be able through nonresistance to displace personality when it has become strongly intrenched in him. Nevertheless this displacement occurs when a person develops sufficiently in the Christ consciousness to lay down his limited personal conception of life. "No man taketh it from me, but I lay it down of myself." There may appear to be compulsion, but in reality man lays down the personal consciousness of his own free will, that he may assume the responsibility of executing the divine will. This act in itself proves him a spiritual being. For "if there be aught spiritual in man, the will must be such."

Jealousy characterizes personality, but in matters involving impersonal Truth the one who is ruled by personal or material interests fears no rivalry and is inclined to generosity in judgment. Pilate stated repeatedly that he found no fault or crime in Jesus.

Personality is nevertheless completely selfish, and when the personal will is in control it betrays man's higher nature from motives of policy. Pilate used Jesus as a pawn to discover the mob's strength of will and after stating publicly that he found no crime in Him, delivered Him up to be crucified. The I AM comes into the world to bear witness to Truth but is made to bear the cross of per-

sonality instead. "He went out, bearing the cross for himself."

Every one bears his own cross until such time as he makes a full surrender of personality and enters into the universal consciousness. The death of personality on the cross does not correspond to the death of the body. Paul states that "they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." This is a daily work of renunciation of the lower and a substitution of the higher until the new spiritual man is formed. The "preparation of the passover" or the freeing of the spiritual man from the dominion of sense is a present undertaking having no connection with death.

Golgotha ("place of the skull"), where Jesus was crucified, represents the domain of intellect divorced from spiritual Truth. Purely intellectual dominion must give place to absolute Truth (the Christ). The suffering involved is incidental when the great gain of the Christ consciousness is considered.

Man's interpretation of his experiences determines the degree of courage he musters to face them. If when he fails to demonstrate peace, safety, and happiness he is tempted to feel unjustly treated or to think that he has missed the truth of the Christ teaching, he is prone to discouragement. Instead of putting His whole thought on deliverance from the trial that lay ahead of Him, Jesus asked the Father to glorify His name and acknowledged, "For this cause came I unto this hour." The mental habit of seeing God's purpose in all that comes to us prepares our will to relinquish its hold on temporal things ("two others, on either side one," represent the past and the future) for the eternal.

Traditional religious beliefs (the Jews) include the doctrine of man's total depravity, with which his divine sonship cannot be reconciled. Those who hold the former doctrine to be true cannot but feel it as a sacrilege in man

to speak of himself as a son of God. Unknowingly they exchange "the truth of God for a lie," as the Jews did when they declared that Jesus "ought to die, because He made himself the Son of God." The truth is that until he makes himself a son of God in expression as well as in ideal man must continue to die. The Son of God does not die, for He is the way to life, the truth of life, and eternal life itself. When the mortal concept dies or the personal or false consciousness is eliminated, the Son of God is ready with the true concept.

Man retains and strengthens his true qualities while relinquishing the false. The true soul quality, love, is stronger than death. On the cross Jesus took thought for His mother and committed her to John. The soul or mother principle of life is nourished and sustained by love (John), and both these "stand by" the I AM.

When we make a complete renunciation of personality, "all things are now finished" that could hinder our realization of Truth. A desire or "thirst" for truth then fills us, so intense that no mere "sop" of materiality can satisfy us. We determine to have done with all falsehood, all limitations of the personal, and to fulfill in ourselves the creative power of the word (represented by "the scripture"). Man's will to do the will of God explains the eagerness of Jesus that the Scripture might be fulfilled. Such care to fulfill obscure or seemingly unimportant passages of Scripture would not be understandable if interpreted literally. But that every word containing the creative essence of Truth must have that content made manifest is one aspect of the Trinity of mind, idea, and expression that includes in its range the higher reaches of life.

QUESTIONS

1. How does the I AM displace personality in man?

2. Explain the meaning of Pilate, and state why he found no fault in Jesus.

3. Does crucifixion necessarily include the death of the body? If not, what does it accomplish?

4. What does Golgotha represent?

5. How should man view incomplete demonstrations and the suffering that accompanies such incompleteness in himself?

6. Why did the Jews consider Jesus' claim of divine sonship sufficient cause for putting Him to death?

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Lesson 13 UNITY SUBJECT—*Understanding of the*
March 28, 1937 *Resurrection Life.*

✦ ✦ INTERNATIONAL SUBJECT—*John's Recollections of the Risen Lord.*—John 20:19-29; 21:20-24.

19. When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you.

20. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

21. Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you.

22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:

23. Whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Because thou hast seen me, thou

hast believed: blessed *are* they that have not seen, and *yet* have believed.

20. Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?

21. Peter therefore seeing him saith to Jesus, Lord, and what shall this man do?

22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

24. This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true.

GOLDEN TEXT—*I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore.*—Rev. 1:17, 18.

SILENT PRAYER—*I am one with God, the eternal life principle; death has no power over me.*

If it were not for the statement of Jesus that He was laying down His life voluntarily that He might take it again, it would be difficult for man to believe that He was not overcome and crucified by the adverse power of negation, ignorance, and bigotry, as many others have been in the past two thousand years. But since He recognized only one power in all that came to Him, we must follow Him in single-mindedness and see that His chosen course not only gave Him entrance to the glorified life of the Son of God untouched by personality or claim of the lower self, but revealed to all men the truth of eternal life and the nothingness of death.

Jesus resurrected His body from the grave and kept it for forty days afterwards, until He ascended into a higher thought realm. He then transmuted His body into one of spiritual substance. In the intervening period He showed Himself in physical form to various disciples,

to prove to them that He was alive.

Following Jesus in the Resurrection, we willingly lay down our limited personal consciousness of life that we may enter into the new and living way of the Christ. When we lay aside material duties and interests and give ourselves wholly to the things of Spirit (when it is evening), we shut the doors that give access to the senses, concentrate our thoughts on the idea of perfection without regard to traditional faiths or limiting beliefs (the Jews), and proclaim peace in mind, body, and soul.

The Resurrection is the lifting up of the whole man into the Christ consciousness. Jesus could have presented His body before the disciples a glorified body without spot or blemish. The wounds need not have remained in His hands, feet, and side except to identify to His disciples the body that had just been crucified. He walked with two disciples the way to Emmaus on the same day that He rose from the grave, and those disciples did not notice wounds in His hands when He broke bread with them.

The message of the risen Christ to man is of the utmost importance. "As the Father hath sent me, even so send I you." As Divine Mind sends forth its perfect idea, so does the perfect idea send forth its thoughts (disciples). Perfect thoughts in time create a perfect world. A new heaven means also a new earth. Perfection in thought becomes possible only through the Holy Spirit, therefore the Christ or perfect idea "breathes on" or inspires the thoughts of man with its own conception.

The Holy Spirit consciousness is without sin, therefore it retains in mind none of the sins of others. In the universal life all men are one, and when one man forgives another, his act automatically removes from the other the sense of sin; whereas he who holds against another the remembrance of sin or a conviction that the other is a sinner prevents the latter from ridding his mind and conscience of the weight. A thought atmosphere is as

palpable to the sensitized mind as sunshine or fog to the physical eye. Therefore he who follows Jesus in the resurrection life always forgives.

Thomas ("conjoined," "twin") is the disciple who represents the faculty of understanding. In the realm of sense, understanding requires factual proof. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." He who puts the testimony of the senses first and relies on it and on the reasoning of the intellect finds the habit of faith difficult. "Who hopeth for that which he seeth?" or for that which he insists on seeing before he arouses his will to believe?

Not that factual proof is lacking, for it is available to those who otherwise cannot perceive the invisible. Evidence of the new life in Christ is on every hand to those who look for it, but to see the Christ one must have the Christ Spirit in one's mind and heart. Sight originates in the seer.

In the realm of invisible reality understanding leads man to perceive the resurrection life as one of the unfailing signs of the Christ presence. "Jesus cometh, the doors being shut" to the outer world of event and circumstance, and the doors of mind and heart being opened to the inner truth of life. Thereupon Thomas, doubly converted, cries out in understanding love, "My Lord and my God."

Understanding takes man further along the way of Truth than any other faculty, for it shows him that Divine Mind and perfect idea are one and inseparable. The Christ is God. He who believes this without the proofs furnished by the physical senses is blessed, for he discerns its truth in the outworking of the Christ idea in his mind, his character, and his life. These are the substance of what every man hopes for when he aspires to grasp the realities underlying his existence.

He who would know eternal life must learn concen-

tration not only of his attention but of his faith. Man's chief preoccupation is the exercise of faith in following the Christ way. If he keeps his faith steadfastly centered in Christ, he need not question whether his love of the Christ will endure. To Peter's inquiry concerning John, Jesus replied, "What *is that* to thee? follow thou me." Love (John) cannot die while faith (Peter) remains active, for the two are inseparably connected in man.

QUESTIONS

1. How do we follow Jesus in the Resurrection?
2. Why did the wounds remain in the hands, feet, and side of Jesus after He had resurrected His body?
3. What is the first message of the Resurrection to man?
4. What is the truth of the new life in Christ as regards forgiveness?
5. Explain the twofold function of understanding.

True Employment

To heal the broken-hearted,
And set the captives free;
To comfort all who sorrow;
And bring the blind to see—
To carry out His program,
Christ needs both you and me.
To give for sorrow's ashes
The attar rose of joy,
The garment of thanksgiving,
Love's gold without alloy—
How rich the gifts, in blessing,
Of men in God's employ!

—IRENE STANLEY

AWAY FROM EARTH

Words by
RAY PALMER

Music by
CARL P. E. BACH
Arr. by EDWARD MILLER

1. A - way from earth my spir - it turns, A - way from
2. O Christ, Thou art the liv - ing bread; Thou wilt my
3. What tho' temp-ta - tions oft dis - tress, And sin as-
4. Then let me take Thy gra - cious hand, And walk be-

ev - 'ry tran - sient good; With strong de - sire my
ev - 'ry want sup - ply: By Thee sus - tained, and
sails and breaks my peace; Thou wilt up - hold, and
side Thee on - ward still, Till my glad feet shall

bos - om burns, To feast on heav'n's di - vin - er food.
cheered, and led, I'll press, tho' dan - gers mul - ti - ply.
save, and bless, And bid the storms of pas - sions cease.
safe - ly stand, For - ev - er firm, on Zi - on's hill.

POOL OF GOLD

By Marie Barton

Drill deep, my soul, drill deep,
And you will find
Beyond the fickle sands of indirection
That leaves the senses cold,
Beyond the hardened clay and crumbled shale
Of futile striving,
Deep hid within the bedrock of the mind,
A pool of warm, bright gold.

Drill deep, my soul, drill deep.
Cut through imperfect strata
With the prayer-sharpened blade
Of thought—deep, deeper still,
Until the virgin pool of Truth is tapped.

Then driving down the iron casing
Of your undaunted will,
Wall out the surface muck,
And with the sinewed pump of faith
Bring forth, as only thinkers can,
That priceless thing within you
For the betterment of man.

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

I thank Thee, Father, that Thou hast revealed Thyself in me as perfect wisdom.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address

Address your request to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY, MO.

CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

The most inclusive name for Being is Jehovah God. Jehovah represents the individual I AM and God (Elohim) the universal principle. When man thinks or says "I am" he is potentially giving freedom to the seed idea that contains in its spiritual capacity all of Being. The natural man in his narrowed mind comprehension barely touches the seed ideas that expand in the Christ man to infinite power. The more we dwell upon and expand our I AM the greater looms its originating capacity before us. When Jesus proclaimed, "Before Abraham was born, I am," He realized that the I AM preceded all manifestation, however great, and was capable of infinite expression.

The proposition that the seemingly insignificant individual I AM contains infinite creative capacity appears absurd to the thoughtless, but we have numerous examples of extraordinary capacity for expansion in the little seeds that bring forth gigantic trees. The Scriptures plainly teach that men may become gods. Adam was expelled from the Garden of Eden because Jehovah realized that he might appropriate eternal life and live forever in his ignorance.

When man realizes that "death and life are in the power of the tongue" and begins to use his "I am" statements wisely, he has the key that unlocks all the secret chambers of existence in heaven and in earth.

The Christ substance (body) and the Christ life (blood) are accessible at all times and in all places to one who awakens his I AM to spiritual omnipresence. The table of the Lord is spread at all times for those who believe on Him as Spirit, and eat in their Spirit affirmations of His body and blood. The appropriation by His

followers of His life and substance is the very foundation of salvation through Jesus Christ. The mere acceptance intellectually of the teaching that we are saved by the blood of the Lord Jesus, and the partaking in a perfunctory manner of the bread and wine, will save neither soul nor body. But the understanding that Jesus raised His body life and substance out of the race consciousness into Spirit consciousness, and that with our mind we can lay hold of those Spirit elements, will save us to the uttermost.

Nearly every one needs both mind and body healing, and those who give faithful attention to the law as it operates in man, are rewarded by demonstrations of healing. As Jesus healed "all manner of disease," so the same Jesus has broadcast that healing Spirit to the uttermost ends of the earth and today all who will may be made whole.

Some of you who read this will doubtless say, "If I had the faith I might be healed; but I don't believe."

Remember the confident statement of Jesus "With God all things are possible." There are no incurable cases. Faith can be developed. Jesus promised that if even but two or three were gathered in His name He would be in the midst of them. In Unity alone thousands are gathered together in Spirit every day, affirming the presence and power of the Christ Spirit to heal, prosper, and in all ways save men from their ills of mind and body. You can join with us and receive a flood of that life or vitalizing energy of Jesus Christ which He is now so freely pouring out to those who make spiritual contact with Him.

Here at headquarters our healing prayers are continual night and day the year round. The local ministry occupies the chapel building, where those who want to meet the healer face to face are accommodated.

Silent Unity has the entire third floor of the administration building, where about ninety consecrated souls

give their very best efforts to the healing and prospering of those who live in all parts of the world. As Jesus sent His "word" and healed, so we are following Him in that phase of the ministry, and the results are marvelous. It is not at all necessary to be here in person in order to be healed or otherwise helped. The spiritual ether has already been charged by Jesus Christ, and to this we are calling your attention. He is here with us, He is there with you. There is such rapid radiation of the word that space is virtually eaten up. The words spoken into the radio microphone go round the world several times a second. When we speak the word in the ether you get it before it leaves our mind or lips. So you see how close we are in Spirit and in mind. Therefore we affirm that there is no separation in Spirit.

Do not waste any effort trying to be with us at clock time. Meetings of some kind are in progress in Silent Unity at all hours of the day, and healers pray all through the night. The atmosphere is vibrant with vitalizing Spirit energy; tune in with us by repeating both audibly and silently our Healing and Prosperity Thoughts.

HEALING THOUGHT

Thy vitalizing energy floods my whole being, and I am healed.

PROSPERITY THOUGHT

The substance of Thy love abides with me, and I am in all ways prospered.

(Use from March 20 to April 19)

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ SINCE you have prayed for my little daughter she is the very picture of health—a different child altogether. It is indeed wonderful, and I do thank you for strengthening my faith in God and helping me to make successful demonstrations day by day.—*Mrs. M. E. M., Congleton, Ches., England.*

■ ■ SOME MONTHS ago I telegraphed you that my little daughter's hand and arm were badly burned, and that she was expected to play in a piano recital the following night. Thanks to you and to God, who answered our prayers, she was able to appear in the recital. Every one said she played beautifully. The doctor and those who saw her hand burned to the fingertips said it was impossible to see how she did it. But I know that God was there in response to our prayers and faith.—*Mrs. T. F., Wilberforce, Ohio.*

■ ■ SOME TIME ago I wrote to you asking for prayers, as I was sick with arthritis. I am so much better that I want to thank you for your wonderful help. I had thought that I would never walk again, but now I can go about my home and down the steps. God bless Unity.—*Mrs. K. C., New Orleans, La.*

■ ■ SEVERAL weeks ago I wrote to you for prayers that

I might overcome severe pains in the right side that had bothered me for several days. The evening of the day you received my letter, I am happy to tell you, the worst of the pain had ceased, and it is now entirely cleared up. I am very grateful for your help.—*G. E., Cranford, N. J.*

■ ■ YOUR co-operation in prayer for the healing of my throat has resulted in a better understanding of my vocal teacher's methods and in a perfect voice even in inclement weather. Thank you and bless you, and praise God.—*K. W., Washington, D. C.*

■ ■ I AM HAPPY to tell you that our son D—— is well and at home after having been ill so long. The doctors who attended him call him the miracle boy, and his recovery is truly a miracle, for human efforts in a medical way had failed. God does answer prayer. I am indeed thankful for having you as my friends and helpers. Please accept the inclosed love offering for your wonderful work. —*Mrs. J. D. D., Dallas, Tex.*

■ ■ SINCE my last letter to you my physical as well as my mental condition has improved by leaps and bounds. I hardly know that I am the same person. I seem to have no nerves, my appetite has improved, and I sleep like a child. Thank God for Silent Unity. I am inclosing a love offering with my blessing.—*M. C., San Francisco, Calif.*

■ ■ SEVERAL months ago my husband wired you to pray for me. I was suffering with varicose veins. I am most happy to tell you that I am entirely well. It is the first time in thirty years that I have been free from this trouble. God bless you in your noble and never-failing work for all mankind.—*L. C. H., Edgewater, Colo.*

■ ■ I WROTE you for prayers for an eye infection that had spread to the upper lid. The entire left side of my face was swollen and sore, and I was so miserable I did not seem able to help myself with the right thoughts. The

day after I mailed my letter the pain left, the swelling went down, and by Monday morning the eye was almost normal as far as sight was concerned. I had made two trips to a specialist, but I had got no better, and he was amazed at my recovery when he saw me Monday. I am very grateful for your wonderful help.—*Mrs. G. C., Lincoln, Nebr.*

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FILLED WITH PLENTY

■ ■ I AM INCLOSING a love offering for your prayers. I have a position that promises to become permanent, and I am very grateful for your help.—*O. K., San Francisco, Calif.*

■ ■ I WANT to tell you how wonderfully God has answered my prayers. Since writing to you my husband has a new job, which is much better for him and for us. Also our financial affairs are being adjusted. We are very, very happy and want to express our sincere thanks for your prayers. May God bless and prosper your work always. —*Mrs. J. W. D., Dayton, Ohio.*

■ ■ I AM happy to tell you that I have secured the position that I like very much, and for which my qualifications and experience seem suitable. You have helped me over many a rough road, and I have always received the needed help and strength. I thank you for your prayers, not only for me, but for thousands all over the world. I am inclosing a love offering.—*D. O. O., Opobo, Nigeria, W. Africa.*

■ ■ SEVERAL weeks ago I wrote to you for prayers. Mr. A—— received a steady position before you even had time to receive my letter. We are very happy and thankful. We are at present with my parents. This week they sold a piece of property that they had been wanting to dispose of for years. My father also sold a boat. Every-

thing is working out wonderfully. I am inclosing a love offering with our sincere thanks and blessings on your good work.—*M. A., Berkeley, Calif.*

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HE SHALL HAVE ABUNDANCE

■ ■ My report concerning the use of the prosperity bank covers more than prosperity. My health is improved, there is more peace and happiness in our home, my work is lighter, and every day I find new blessings in store for us. I want to thank you for your prayers, and I praise God for His blessings.—*M. W., Dayton, Ohio.*

■ ■ I am very grateful for your prayers during my use of the prosperity bank drill. Increased blessings have come to me, and I feel that they will continue to come. Your work is wonderful. May God bless it increasingly.—*Mrs. L. S., Denver, Colo.*

■ ■ I feel that nothing can compare with the spiritual progress I made while daily using the prosperity bank drill, though I have had an increased manifestation of material gain. I give all praise and thanks to God for His inspiration and to my Unity friends and teachers.—*L. E., Santa Paula, Calif.*

■ ■ The use of the prosperity bank drill has taught me to be confident and cheerful. I am left to keep my two children on a very small salary. Yet help has come and continues to come from the most unexpected places, and I face the future unafraid. I know that all my help comes from the Great Giver. Bless you in your great work.—*D. W., Pueblo, Colo.*

■ ■ The benefits of the prosperity bank drill have more than exceeded my expectations. This has been one of the most wonderfully successful years of my life. Miracle has followed miracle, and blessings have been

poured out upon us in abundance. Please send me another bank. It keeps me charged with a prosperity consciousness.—*Mrs. W. G., Chicago, Ill.*

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SEARCH THE SCRIPTURES

■ ■ I THANK you for the help you have given me through the correspondence course so far. I enjoy the study, and I have benefited greatly from the application of Truth principles—and not only I but the whole household. Inclosed you will find a love offering, and may it be multiplied a hundredfold. God bless you in your work that you may be a blessing to many others.—*T. W. M., Easington Village, Durham, England.*

■ ■ I HAVE gained a much greater understanding of *Lessons in Truth,* and I know that without its wonderful teachings I could never be as happy as I am. I love it. I love every one and all God's creations, and I know that everything and every one loves me too. I eagerly await the next lesson in this interesting course. I know you are praying for me, and I appreciate your love and prayers, also all the enlightenment you have helped me gain. —*A. P., Zelienople, Pa.*

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MY HELP COMETH FROM JEHOVAH

■ ■ I WISH to renew my subscription to UNITY magazine. I cannot afford to miss a single copy, as it means so much to me. Your teachings have brought peace and harmony into our home, and I have learned to know God. Each day brings fresh hope and joy, and each copy of UNITY has something that meets my every need. I love every word of it. God bless you all.—*Mrs. E. A. P., Hawera, N. Z.*

■ ■ FOR NEARLY seven years I have been a reader of

Weekly Unity, and I can never tell you what it has meant to me in comfort and encouragement. I have passed through some dark days of anxiety, but your letters never failed to give me courage and faith to keep on praying. I am very grateful to you for your helpful letters and prayers. God bless the work you are doing. May it bring to thousands of others the comfort and joy it has brought to me.—*Mrs. F. L. T., College Station, Tex.*

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FREE FROM CARES

■ ■ I AM WRITING to tell you of a beautiful answer to prayer and faith. My husband has been freed of the drink habit, and we are both deeply and humbly grateful to God. I am inclosing a love offering. May God bless you is our earnest wish.—*Mrs. L. H., San Francisco, Calif.*

■ ■ MY HUSBAND has overcome his drinking and is free from the habit. I am once more in my own home, and I know our happiness is going to continue. My prayers were answered even before you had time to receive my letter, for my husband called me and told me he had changed. I appreciate your kindness in helping me. I am inclosing a love offering with my blessing.—*Mrs. L. B. W., Minneapolis, Minn.*

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LOVE ONE ANOTHER

■ ■ THE LAST few months have brought a lot of happiness, peace, and harmony to me. I try very hard to follow the given path of Truth, and I have had a very wonderful blessing lately. One of my family is giving me a trip to Europe, and I am sailing very soon. God bless you and thank you for your help.—*O. J., New York City.*

■ ■ MY LIFE is filled with peace and harmony, and I know indeed that my life is "hid with Christ in God."

Your wonderful letter and your prayers have steadied me, for without the consciousness of your prayers I should have lost that inside stillness and peace. I wish I could express all that Unity teachings have done for me and mine. But I can bless you for your wonderful work for all humanity.—*Mrs. W. W., Key West, Fla.*

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HE IS MY REFUGE

■ ■ IT IS NOW seven years since I first came into a knowledge of your teachings, which have brought harmony and order into my life and affairs. At that time I was broken in body, the effect of an all but fatal accident that had happened eleven years before, ill, in debt. I was absolutely without faith. Then the Unity teaching came into my life, and it was the most blessed thing that ever happened to me. As soon as I started applying it things changed for the better, and I can sincerely say that I am a changed person. I am well, I have a loving Father in heaven who guides me in all my affairs, and I am happier than I have ever been. I am very grateful to Silent Unity for their help.—*D. O., Corsham, Wilts, Eng.*

■ ■ SOME TIME ago I wrote to you for help in a law suit, and it was through your prayers that an almost unbelievable settlement was made in my favor. Thanks be to God and thanks be to Unity for this wonderful help. —*L. T., McMinnville, Oreg.*

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UNTO US A CHILD

■ ■ I WISH TO report the birth of our son several weeks ago. As the birth of my other two children had been extremely difficult it was hard for me to believe that a birth could be so easy. I was in labor less than four hours, and since the baby came I have had neither an

ache nor a pain. The baby is perfect and gaining rapidly, and we leave the hospital tomorrow. Please accept my heartfelt thanks for bearing me up in prayer. I have never experienced greater peace or gratitude of mind. Bless you all.—*H. B., Regina, Sask., Canada.*

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HIS TRUTH IS A SHIELD

■ ■ CONFRONTED with a serious problem, my first reaction was the old panicky feeling of despair and helplessness. In a few days I was able to adjust the matter without resort to the law, which had at first seemed necessary. And so today there is a surge of gratitude in my heart because I know the Truth that sets free all those who call upon it for help. It has made life a new and glorious experience; for it has shown me that I am master instead of slave. I am inclosing a small love offering and asking the Father to increase it many times. —*C. B. M., Beverly Hills, Calif.*

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FATHER, I THANK THEE

■ ■ MY CONTACT with the Unity teachings has been of more help to me than I can ever tell. It has changed my whole outlook on life and been the means of straightening out many things that seemed hopeless to me at the time. I have been able to help many friends in time of sorrow and necessity, and God has never failed me. God bless you for your wonderful help.—*H. K. M., Seattle, Wash.*

■ ■ MY HEART'S most joyous thanks for Unity and its teachings. It is the biggest thing and the broadest teaching that I have ever found, for it takes in every child of God—the whole universe—and surely that is nearest to the teaching of the Master. I am very grateful.—*Mrs. G. B. P., Los Angeles, Calif.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

My aunt has passed away. She was such a beautiful character. How can one who lives such an unselfish life as she did be subject to disease? Also tell me why some persons grasp Truth so readily and others have to study and study?—*Question answered by Silent Unity.*

All discord, all pain and suffering and death come from error thought, but the causes are often complicated for the reason that many lines of thought may be at work producing the inharmony. It is difficult to try to follow up the different causes and trace them to their source, for one is likely to become entangled in a maze. By error thought we do not mean what the world calls "sinful" thought. For instance, when one lets fear, worry, or anxiety enter his mind, he is harboring negative ideas, ideas showing a lack of faith in God. When these overbalance his thoughts of life, joy, and faith, undesirable conditions are outpictured in the body. Thus one can see that an individual who has a beautiful character and a kind and loving heart could so burden himself with negative ideas that he would be bowed down beneath them. Sometimes this type of person is exceptionally susceptible, for he is so sympathetic and so thoughtful of others that he permits their suffering to be impressed upon his life. We do not mean that one should not be thoughtful of others, but instead of beholding them as ill and in pain he should seek to send forth thoughts of life and health and thus bless them. However since each individual lives alone in his own thought world,

no other person can ever entirely know the ideas he is building into his life. He is shut off in this manner from even those who are nearest and dearest to him. There are times when he is so walled in that he is not receptive to all the words of Truth spoken for him. This may have been the case in regard to your aunt.

When a child comes into the world, although he may be in a new body, his soul has had many experiences. As can be readily understood, no two persons are at exactly the same stage of development. Some persons are ready for Truth when it is first presented to them, while others feel that it is necessary to give it a great deal of study before accepting it. To still others, who have seemed to be actively opposed to it, it comes all at once, just as the light came to Saul. No matter where he may be along the pathway back to the Father's perfection, no one should ever feel discouraged. Each step that he takes leads him nearer and nearer to his goal. He should always remember that God is ever with him, guiding and directing him in all his ways. He has only to turn to Him with a heart freed of all doubt to make instant contact with Him.

★ ★ ★

Am I to understand that I may use the power within me to control my husband's body to the extent of eventually creating an entirely new stomach in him?—*Question answered by Silent Unity.*

Your question regarding the healing of your husband reveals your interest in the application of Truth to health. We are glad to present some ideas that may give you a clearer understanding of the power of prayer in behalf of others.

The will of God is perfection of body, but He does not force any individual to manifest wholeness. Because of this fundamental fact no person can mentally coerce another into being receptive to the healing power of God. Your prayers for another individual are helpful to him,

but it is not possible to "control" the life or bodily forces of his being. When praying for another's healing, it is wise to pray also for his illumination, so that he may be inspired to surrender to the Father's healing love. Jesus Christ, the Great Healer, knew that the individual will of another could not be controlled, and He always emphasized the importance of faith in the one desiring wholeness.

★ ★ ★

After I had lost my home I went through bankruptcy, but I told all my creditors that I would pay them in full just as soon as I could. Did I commit a sin by going through bankruptcy?—*Question answered by Silent Unity.*

Persons who become bankrupt for the purpose of evading financial obligations are not in harmony with Truth. Those who "take" bankruptcy and yet honestly intend to pay just debts eventually may expect to be guided in a way that is satisfactory to themselves and those to whom they are financially obligated. The individual who is always motivated by honesty and sincerity may expect God's blessing. In all things involving bankruptcy or contemplated bankruptcy it is wise to be very receptive to God's guidance, for He knows the way of financial adjustment and prosperity.

★ ★ ★

I don't seem to get the knack of saving a coin a day in the little bank. You see, we pay all our bills on Saturday, the day after pay day, and then we have only enough left to eat on, sometimes not that. What does one do in a case like that?—*Question answered by Silent Unity.*

We are praying that the light of Christ may be with you, blessing you, your children, your husband, and your home. As you are illumined and guided in the management of your household and affairs, health, order, har-

mony, and abundance become manifest. All things are revealed to you in their perfection and right relation.

As you develop the Christ Spirit within you, you will be so much at one with the Father that you will attract harmony and beauty and righteousness and richness into your world. Be thankful for what you have, but know that as your consciousness grows and is ready to use it rightly, you can have more abundance. There is no limit to God's good for you, but there are steps of individual progress that make one ready for more and more good. Use the bank drill, and know that we are praying with you.

★ ★ ★

Is it possible to develop a feeling within me of being able to foretell events that will ultimately help other persons? I seem to be able to do this.
—*Question answered by Silent Unity.*

A highly developed intuitive faculty such as you mention is indeed a desirable attainment, and it should be regarded as a gift of spiritual insight and held as a sacred instrument through which God reveals the perfect way.

It would not be to your advantage to try to force the development of this knowing faculty. It would be advisable for you to dwell more upon the qualities of wisdom, love, and good judgment in order that you may use your spiritual insight in an orderly, wise way, and with discrimination. As you use it in this manner it will naturally be developed in right relationship to your ability to use it wisely.

We suggest that you do not speak of it to others, who are apt to misconstrue its purpose and who do not understand things of a spiritual nature. Hold it sacred between yourself and God. Then it will always be a blessing to you. It would be very unwise to commercialize it in any way. When help is revealed to you for another, impart this advice in a diplomatic way that does not make you appear to be a fortuneteller, lest you should be misjudged.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

MOUNTAIN CHILDREN GET WEE WISDOM

Children are alike the world over, and wherever *Wee Wisdom* goes it is enjoyed by boys and girls. Here is a letter from the librarian of a mountain school for underprivileged children telling of their interest in *Wee Wisdom:*

"As a new librarian I thank you for past subscriptions for *Wee Wisdom,* and I will be very happy to have you continue it for us. We have other friends who give us magazines, but this is the only one that we get for the little folks. I do appreciate it and the children do too. It means so much to them. God bless you for your gift."

Upon receipt of this letter Silent-70 renewed the *Wee Wisdom* subscription, and also sent subscriptions for *Progress* and *Weekly Unity* and a copy of *Lessons in Truth* for the adults. Silent-70 supplies Unity literature free of charge to institutions all over the world, and the love gift that you send is used to keep up this good work.

TRAINING SCHOOL NEWS

The Unity Training School will begin its seventh year on May 31 at Unity Farm. New teachers are being added to the staff, and plans are going forward for making the

1937 session even better than the 1936, which was by far the most successful one in the history of the school. Watch for further announcements and in the meantime decide which month it will be most convenient for you to attend school.

UNITY'S HOME STUDY COURSE IS FOR EVERY ONE

A student of the Unity Correspondence School expresses her appreciation of the course as follows:

"Unity is certainly doing a fine work through the Correspondence School Department, and I would advise any who desire a better understanding of the principles of Truth to take up this correspondence course. It is a helpful work for any one who desires to become a teacher or who just wants to learn to live Truth as he goes about his daily work. It is usable and uplifting no matter in what kind of work one may be employed."

You will find this home study course an advantage and a convenience. Your work will be given careful supervision, and the rate of your progress may be slow or rapid, as you desire. Write for full information about the course. Address your letter to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

Never yet was a springtime,
Late though lingered the snow,
That the sap stirred not at the whisper
Of the south wind, sweet and low;
Never yet was a springtime
When the buds forgot to blow.
—*Margaret E. Sangster.*

HOW THESE lines stir our heart as once again we come face to face with the miracle of spring! Some of this magic must have been felt by Chesla C. Sherlock when he wrote "None Shall Make Them Afraid," an article to appear in a March issue of *Weekly Unity*. He talks of gardens and flowers, emphasizing beauty as a point of contact with the Infinite. He paints for you the picture of a paradise on earth where every family may dwell in the peace and security of its own garden.

EASTER comes early this year, and March *Wee Wisdom* fittingly presents "The Greatest Message," being the story of the Resurrection as told for boys and girls by Bula Hahn. In the same number Adele Haberlein has "An Easter Hat for Becky," a story in which a little girl learns that Easter means something more than new clothes, and that even a new Easter hat cannot bring happiness unless there is unselfishness in the heart. *Wee Wisdom* stories teach children many a valuable lesson while satisfying their desire for entertainment.

AT THIS season of the year it should not be hard for us to find great joy in just living. The earth will soon be teeming with new life and beauty that should

find a warm response in our heart. Let us learn that life is to be enjoyed, not merely endured. An article that brings out this thought appears in *Unity Daily Word* under the head of "Life Should Make Us Smile."

MILLIONS of people have applauded Nelson Eddy's beautiful baritone voice and exclaimed over his "lucky breaks." Yet he himself discovered early in life that there is no such thing as luck, that success comes only as a result of directed effort and definite preparation. He does feel however that he is fortunate in having a mother who helped and encouraged him all through the hard years when he was striving to make good. March *Progress* publishes an interview with Nelson Eddy that gives you a close-up of the real man back of the artist. It is one of the series "Picture People Who Know God," reported for *Progress* by Maude Allison Lathem.

HAVE YOU ever been called on to meet stiff competition and felt that you were licked even before you started? That exactly describes the feelings of Frank Evans, a long-established druggist in the town of Hanover. A smooth stretch of concrete only thirty miles long was the cause of all his worry. No sooner was it completed than people began driving to the next town to shop in its larger, better-equipped stores. Frank had just about given up all hope of saving his business when along came a friend with a *Unity* magazine and a suggestion. Frank acted quickly and things began to happen. How he succeeded is told in "Out of the Red," a story by Hugh King Harris in March *Good Business.*

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—M. Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity Cl, 1300 Grand

Berkeley—Susanna Scott (LT) 2535 College

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen & Commercial

Ione—Hazel Merriweather, Unity Cen

Long Beach—L. Newman, Unity, 432 Locust

Los Angeles—Emma Luke, Unity Temple, 2120 S Union; Alfred Williams, Unity Assb, 233 S Broadway; Nannie B. Highnote, Unity Cl, 1532 Wilshire

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; F. E. Andrews, Unity Cen, 5365 Bond

Pasadena—L. Stack, Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—K. Sweaney (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—L. Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie P. Handly, 350 Geary

Santa Cruz—Mary and Roseline Higgins, Universal Truth Cen, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—H. Batson, Unity, 822 N Center

Van Nuys—M. Hider, Unity, 14123 Gilmore

Whittier—L. Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chr, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—H. Miscally, Unity, 725 Hogan

Lakeland—Mary Fullenlove (LT) Unity, New Florida hotel

Orlando—Ocoa Moore, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Laura Hyer and Louise Ramey, 1st Unity Soc, De Soto hotel

GEORGIA

Atlanta—Hazel Risk (LT) Unity, 74 Pryor N E

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity Fellowship, 25 E Jackson; Nellie McCollum, 1st Unity Soc, 159 N State; Edith Reynolds, (LT) Unity Truth Home, 116 S Michigan

Decatur—Mabel Daughtry, Unity, Woman's club

Moline—G. Richardson, Unity, Le Claire hotel

Peoria—Mrs. G. Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell, Unity, Century bldg

IOWA

Cedar Rapids—G. Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—B. Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Martin hotel

Waterloo—G. Richardson, 324½ E 4

KANSAS

Topeka—H. Pfouts, Unity, Jayhawk hotel

KENTUCKY

Louisville—Georgiana West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Mrs. E. Norton White (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt (LT) Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington

Cambridge—E. Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—I. Gregg, Unity, Maccabees bldg

Grand Rapids—I. Bailey, Unity, 61 Sheldon
Kalamazoo—A. Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S. S. Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy
Lees Summit—Richard Lynch, Unity Farm
St Joseph—Rex Morgan, Unity, 12th & Felix
St. Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, Dorr & Zeller auditorium

MONTANA

Billings—M. Wessel, Unity, Northern hotel
Bozeman—M. Wessel, Unity, Baxter hotel
Butte—M. Wessel, Unity Cen, Y M C A
Great Falls—V. Huhn, Unity, Dunn blk
Livingston—M. Wessel, Unity, Elks' hall

NEBRASKA

Omaha—Mabel Schopf, Unity, Electric bldg
Scottsbluff—Nora Elliott (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—E. Berry, Unity, Hampton hall
Montclair—Gladys Stevenson (LT) Unity, 33 Gates
Newark—E. Berry, Unity, Berwick hotel

NEW MEXICO

Raton—C. Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Ella Richards, Unity, 414 Delaware
Freeport—Marion Rodgers (LT) Unity, 15 Sunrise
Jamaica—Ella Pomeroy, Unity, 89-39 163d
Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Schenectady—Marcellene Burbridge, Unity Soc, 1029 University
White Plains—Octavie Martial (LT) Unity, Roger Smith hotel

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—Jessie Maloney, Unity, 203 6th st N W
Cincinnati—Mary Langenheim, Unity, 26 E 6th; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6th; Margaret Norwood, Unity Cen, 26 E. 6th
Cleveland—Earl Anthony, Unity, Hotel Cleveland
Columbus—G. January, Unity, 80 W Starr
Dayton—E. Crouch, Unity, Fine Arts bldg
Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross
Marion—Fannye Treaster (LT) Unity, City library
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 236 Franklin S W

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, 1332 E 17th Place

OREGON

Portland—M. Lance, Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca
Nashville—M. Turner, Unity, 2000 W End

TEXAS

Amarillo—E. Lane (LT) Unity, 1500 Taylor; M. Neudigate (LT) Unity, 609 Madison
Austin—Ruth Mime, Unity, Driskill hotel
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—B. Forbes, Unity, 305 E Franklin
Houston—L. Brass, Unity, Milam bldg
San Antonio—M. Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—E. Key (LT) Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—C. Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Guy Mallon, Unity, 3112 W Highland

CANADA

Edmonton—A. Popple, Unity, Empire blk
Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 36-37 Upper Thames; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—M. Hume, Unity, 30 York Place; Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

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UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave

CALIFORNIA

Bakersfield—Unity Cen, Southern hotel
Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 N Cherokee
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S Kingsley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1648 W Adams; School of Triunity, 1709 W 8th; Ann McMillan (col), 4614 S Central; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Unity Studio, 4958 W Adams
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club

bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp
San Jose—Christian Assembly, 72 N 5th; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, Barnum Hotel
Stamford—Unity Soc, 74 Park Pl

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 L N W

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club
Jacksonville—Unity Cen (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 722½ Idaho

ILLINOIS

Chicago—Unity Cl (col), 5128 S Michigan; South Side Cl (col), 4307 S Mich

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

KANSAS

Hutchinson—Maude Wilson (LT) Unity, 201 E. 9th

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2d
Red Wing—Unity Cl, 440 15th

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 17½ W 4th

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th
Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Unity, 406 W Silver

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col), 221 W 142; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39
Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Harrisburg—Unity Cl (col) 602 Briggs

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Harlingen—Unity Cl, Commerce bldg
Houston—Unity Cl (col), Odd Fellows Temple

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W
Montreal—Unity, Mt. Royal hotel
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, 7 Mitchell block
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; International Thought Alliance, 1 Henrietta st
Manchester—Unity Centre, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

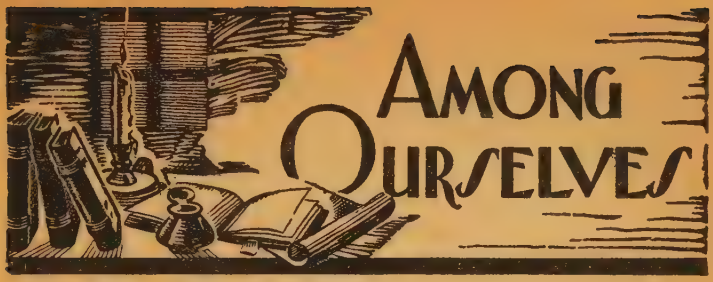
Glasgow—Prac Christianity Cen, 534 Sauchiehill st.

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Study Cl, Edgerton Rd, Calabar



You Can Get Out of the Rut

If you are in any kind of rut—mental, physical, or otherwise—begin at once to get out of it. According to Dana Gatlin, there is a way to pull yourself out of any kind of rut that exists in this workaday world. She says you can so change your outlook on life that you will be eager to get at tasks that before were tedious or disagreeable. She tells you how to do this in her article "Out of the Rut" to be published in the April number of *Unity*.

You Can Be Healed, the new book by Clara Palmer, will soon be ready. It will contain the forty healing articles that were published in *Weekly Unity* last year, some of which have been lengthened, plus some entirely new ones; these revisions and extra lessons adding one third more material to the book.

If you have not already ordered your copy of *You Can Be Healed,* do so now, and we will mail it to you as soon as the book is off the press. It will be made up in two bindings; in cloth at $1; in flexible at $2.

The I AM in Its Kingdom

This is the title of a chapter in Charles Fillmore's book *Talks on Truth.* In this chapter you will find the answers to such questions as these: What is the I AM? What is its mission? Where is its home? What is its relation to the *I will?* What and where is the undiscovered country that we all are seeking? This chapter is one of fourteen "talks" in which Mr. Fillmore explains many vital points in Truth.

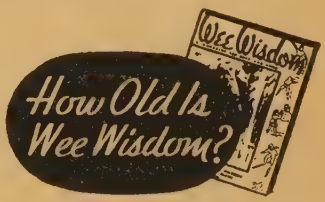
A new edition of F. B. Whitney's book *Open Doors* is now ready, and you will notice that some changes have been made. First, it has an attractive new jacket with a design in two shades of green, the lettering being in black. A new chapter, "You Are That Man," has been added. There is no change in the price. The author of this book also wrote *Mightier than Circumstance* and is the editor of *Unity Daily Word*.

Free to New Subscribers

One who receives a Unity periodical for the first time is sometimes confused by references to Silent Unity, spiritual healing, denials and affirmations, going into the silence, and other expressions that occur in Unity literature. Hence *The Unity Viewpoint,* a booklet explaining these terms, is sent free to every person who is a brand-new subscriber. When you send a subscription to such a person therefore, please let us know so that we may be sure to include this helpful booklet. We send it with all Unity periodicals for adults.

New German Translation

How to Meet Bereavement, by Ernest C. Wilson, is now available in German. In attractive gray covers it is priced at 20 pfennige a copy. Any German friend of yours who is passing through bereavement will appreciate this pamphlet.



A teacher in Canada asks: "Is *Wee Wisdom* a new publication, or is it just being introduced into Canada, or have I just managed to miss it?" As a matter of fact *Wee Wisdom* is becoming better and better known in Canada, and in many other parts of the world. It was first published in August, 1894. Myrtle Fillmore, the cofounder of Unity, was directly responsible for its publication. She felt that children should have a magazine of their own that would entertain them while laying the foundation for a happy, upright life. That *Wee Wisdom* is fulfilling its high mission is seen in its ever-mounting subscription list of thousands of young readers. The price is only $1 a year.

From Paper to Boards

The Book of Silent Prayer now has stiff covers in place of its former paper binding, but the price remains unchanged. If you do not have a copy of this book, order one for your devotional period. Whatever the subject of your meditation, you will find in the *Book of Silent Prayer* just the words to fit your needs. Even if you already have a copy, wouldn't you like to have one in the more substantial binding? It is a book that you will always use.

A letter from Mrs. B—— says: "I sent Gardner Hunting's book *Working with God* to a friend for Christmas, and she writes: '*Working with God* is making the rounds in the community. It is so wonderful that every one wants to read it, and it is too good to keep to oneself.' I enjoyed it too, so much so that I am sending for another copy."

From beginning to end this book breathes inspiration. "Why not have what you want?" asks the author in his opening sentence, and he closes his book with this statement: "When we begin working with God, God works with us—and God works miracles."

"But *Good Business* is just a religious magazine, isn't it?" asked an advertising woman in conversation with the editor of *Good Business*. She found that she had jumped to the wrong conclusion when he told her that *Good Business* actually is a generally helpful magazine for executives, professional people, and employees because of its stimulating, practical message. Each issue brings constructive articles and other business helps, besides accounts from the experiences of successful persons who have tested and proved the value of Truth in business. Give this magazine a trial. It will cost you only $1 a year, and in any number you may find an idea that will be worth to you many times the price of the subscription.

What Does It Mean to You?

Have you ever thought much about what religion means to you? At heart every one is more or less religious, but not every one interprets religion in the same way. This month *Progress* magazine is publishing the first of a group of articles on "What Religion Means to Me," written by different persons of varying age and experience. Write down what religion means to you and then read Coursin Black's reflections on this subject.

"I have taken *Unity Daily Word* since its first issue, July, 1924," writes Mrs. E——. "That indicates what its value has been to me. I read it at breakfast every morning and get many helps along the way."

In two ways this subscriber makes the right use of her magazine. She reads it as she begins each day, thus making a good start, and she continues to read it year after year. A systematic spiritual program of this kind is sure to bring happy results. The subscription price is only $1 a year, but in terms of actual value the magazine is worth many times that amount.

How to Go into the Silence

Many Truth students find difficulty in going into the silence because they put too much effort into it instead of attaining it through quiet means. E. V. Ingraham explains this on page 25 of his book *The Silence,* and he also suggests the Bible passage that will prepare your mind and heart for an effective approach to concentration. His book covers the principles and practice of the silence.

"Ye Shall Be . . . Sons and Daughters"

Jesus, the Son of man, found and lived in the Christ consciousness within Himself and thus demonstrated His sonship to God. H. Emilie Cady discusses this in her booklet *Finding the Christ in Ourselves* and shows that we too must come into this consciousness if we would live the true Christ life. This booklet has long been a favorite with Unity readers everywhere.

Each Unity periodical meets a definite need. Let all six come to you.

Unity Books and Booklets

For Beginners	Caroline Napier	*German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian*, $.75; *German, Spanish, Dutch*	1 90
	*Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
	Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*German*	1.00
	Divine Remedies		.50
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	Beginning Again		.25
	Christ Way of Living, The	*German*, $.75; *English*	.50
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Mightier than Circumstance	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
	*Prosperity	flexible $2; cloth	1.00
Devotional	All Things Made New	cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	*Have We Lived Before?	flexible $2; cloth	1.00
	Metaphysical Bible Dictionary		10.00
	*Mysteries of Genesis	flexible $2; cloth	1.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Greeting Booklets	*Great Helper, The		.10
	Holy Bread		.10
	*Protecting Presence, The		.10
	Song of Life, The		.10
	Twenty-Four Golden Hours		.10
	*What Child Is This?		.10
	Where Blessings Begin		.10
	Where I Am King		.10
	(20 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmie Came Through		.50
	White Stockings and Other Tales		.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

ABIDING SUBSTANCE

Many persons experience first a feast, then a famine, in the matter of money. The better way is to live in the consciousness of a continuous, even flow of substance to meet every need.

The Prosperity Bank drill will help you to attain the consciousness of abiding substance. It provides a prosperity prayer for your daily use, and Silent Unity co-operates with you to help you make your demonstration of plenty. As day by day you strengthen your faith in God's ever-present bounty, drop a coin in the Bank for the purpose of sharing the Truth message with others. Sharing keeps the channel open for an inflow of substance.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a **Prosperity Bank.** I will save $3 in it to send a year's subscription for UNITY magazine to three friends. I ask the prayers of Silent Unity.

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

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The Protecting Presence

BY ERNEST C. WILSON

A new greeting booklet based on the 91st Psalm . . . Ready in time to send your friends for Easter

* * *

If you are familiar with Mr. Wilson's booklet THE SONG OF LIFE, in which he interprets the 23d Psalm, you will want a copy of his new booklet, which brings you similar help and inspiration.

The Protecting Presence will make an appropriate Easter greeting for any of your friends. Our other greeting booklets are WHAT CHILD IS THIS?, HOLY BREAD, TWENTY-FOUR GOLDEN HOURS, THE GREAT HELPER, WHERE BLESSINGS BEGIN, and THE SONG OF LIFE. Each booklet comes with a free mailing envelope attractively designed. The price of a single copy is 10 cents; of twenty copies in one lot, $1.

Unity School of Christianity, Kansas City, Missouri

Salutation

by Grace Noll Crowell

Once was an old sweet greeting spoken,
On Easter morning, when two friends met:
A beautiful, significant greeting
That some way today our hearts forget:

"The Christ is risen," one would be saying:
"He is risen indeed," came the quick reply,
As friendly and glad they hailed each other,
Meeting and speaking and passing by.

"The Christ is risen"--no word more truthful!
"He is risen indeed"--what assurance here!
How filled with light were the quick words spoken
To lift the heart with their hope and cheer.

"The Christ is risen!" The clear tones sounded
Like silver bells on the morning air,
The holiest, happiest salutation
That ever was spoken anywhere!